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English Reprints

Rede me and be not wrothe, For I faye no thinge but trothe.

WRITTEN BY

WILLIAM ROY AND JEROME BARLOWE

English Observant Franciscan Friars

PRINTED BY JOHN SCHOTT AT STRASBURG IN 1528

A Proper Dyaloge betwene a

Gentillman and a Husbandman

Eche complaynynge to other their miserable calamite through the ambicion of the clergye

TOGETHER WITH

A Compendious Olde Treatyfe

Shewynge howe that we ought to have the Scripture in Englyfshe

WRITTEN BY A LOLLARD about 1450 A.D.

PRINTED BY HANS LUFT AT MARBURG, HESSE, IN 1530 From the Unique copy in the British Museum

EDITED BY

EDWARD ARBER

F.S.A. ETC. LATE EXAMINER IN ENGLISH
LANGUAGE AND LITERATURE
TO THE UNIVERSITY OF
LONDON

WESTMINSTER

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1895

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CONTENTS

Notes of William Roy and Jerome Barlow,	9
SKETCH OF CARDINAL WOLSEY'S CAREER, ETC.,	15
BIBLIOGRAPHY,	18
I. READ ME AND BE NOT WROTH, .	19
This small treatise as a glass or mirror most clear before all	
men's eyes, p. 23.	19
I. Frontifpiece,	20
2. The description of the Arms, 3. Letter from N. O. [abroad] to P. G. [in England],	21
4. [Dialogue between the Author of the work and the	
4. [Dialogue between the Author of the work and the	26
Treatife],	
In the preface whereof manifestly they shall perceive how great danger now-a-days it is, the truth either to describe with pen or with tongue to declare, p. 23.	
5. The [Mock] Lamentation [for the decease of the Mass.	
Supposed to have been uttered by a Straiburg priest,	30
In the I generated following made by a belly beast, engendered	
17 - was and an arranged broad attention of the title Called Title Called	
among the greasy of amounted they, to the state of our spiritual lords sect, they may surely grope and feel whereof our spiritual lords masters and (falsely so named) have proceeded and are come, p. 23.	
masters and (Jaisery so named) have protected and are contest, 1-35	
6. A brief Dialogue between a [i.e. the above] prieft's two fervants, named WATKYN and JEFFRAY. [The	
First Part is supposed to have occurred before dinner],	37
7. The Second Part [of the Dialogue. After dinner],	70
7. The Second Part for the Dialogue. The dimerij,	, –
- it To I do not be a first trade of the Mass described	
In the Dialogue ensuing or brief Interlude is [the] Mass described	
with its abominable ministers, Popes, Cardinals, Bishops, Aboots,	
with its abominable ministers, Popes, Cardinals, Bishops, Accosts, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their	
with its abominable ministers, Popes, Cardinals, Bishops, Aboots,	
with its abominable ministers, Popes, Cardinals, Bishops, Accords, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION,	125
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II A PROPER DIALOGUE BETWEEN A GEN-	125
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each	125
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity	
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy,	129
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality,	129
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader],	129 129 130
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE,	129
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE,	129 129 130
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE, 4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] TREATISE made about the time of	129 129 130 133
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE, 4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] TREATISE made about the time of Richard 1I.,	129 129 130 133
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit: and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE, 4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] TREATISE made about the time of	129 129 130 133
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE, 4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] Treatise made about the time of Richard 11., 5. [The DIALOGUE concluded],	129 129 130 133
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. The DIALOGUE, 4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] TREATISE made about the time of Richard 1I., 5. [THE DIALOGUE concluded],	129 129 130 133
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, I. A Preface in verse. To the Christian reader, THE DIALOGUE, I. The DIALOGUE, I. The fragment, viz. Chap. vi., to the end of an old [Lollard] Treatise made about the time of Richard II., ITHE DIALOGUE concluded, III. A COMPENDIOUS OLD [LOLLARD] TREATISE [written about 1450 A.D.]; Showing how	129 129 130 133
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, I. A Preface in verse. To the Christian reader, THE DIALOGUE, I. The DIALOGUE, I. The fragment, viz. Chap. vi., to the end of an old [Lollard] Treatise made about the time of Richard II., ITHE DIALOGUE concluded, III. A COMPENDIOUS OLD [LOLLARD] TREATISE [written about 1450 A.D.]; Showing how that we ought to have the Scripture in English,	129 129 130 133 150 169
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, 2. [A Preface in verse. To the Christian reader], 3. THE DIALOGUE, 4. [The fragment, viz. Chap. vi., to the end of] an OLD [Lollard] TREATISE made about the time of Richard II., 5. [THE DIALOGUE concluded], III. A COMPENDIOUS OLD [LOLLARD] TREATISE [written about 1450 A.D.]; Showing how that we ought to have the Scripture in English, I. The excusation of the Treatise,	129 130 133 150 169
with its abominable ministers, Popes, Cardinals, Bishops, Aboots, Monks; Friars, and like other. Wherein also is declared what trees they are, with their fruit; and what they shall remain, their Mass once disannulled and put down, p. 23. INTRODUCTION, II. A PROPER DIALOGUE BETWEEN A GENTLEMAN AND A HUSBANDMAN. Each complaining to other their miserable calamity through the ambition of the Clergy, I. An A. B. C. to the Spirituality, I. A Preface in verse. To the Christian reader, THE DIALOGUE, I. The DIALOGUE, I. The fragment, viz. Chap. vi., to the end of an old [Lollard] Treatise made about the time of Richard II., ITHE DIALOGUE concluded, III. A COMPENDIOUS OLD [LOLLARD] TREATISE [written about 1450 A.D.]; Showing how that we ought to have the Scripture in English,	129 129 130 133 150 169

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Rede me and be nott wrothe, For I speake no thinge but trothe.

INTRODUCTION.

He old imperial city of Strafburg was one of the cities of refuge to the early Protestant reformers, especially to those of the school of Zuingle. It was a Free City. Gradually the inhabitants had won from its Prince-

Gradually the inhabitants had won from its Prince-Bishops the substance of felf-government: until by the constitution of 1482, (which survived for three centuries, until it was swept away in the storm of the French Revolution) they were confirmed in the perfect control of their own affairs. The constitution of that year vested the executive government in a Senate of thirty nobles, affished by two councils of The Thirteen and The Fisteen, which, however, were usually spoken of as one, by the name of an older council, viz. The One and Twenty.

The famous city enjoyed many privileges. In its turn, it was the feat of the German diet; and it could coin money; but what most helped Protestautism in that district was its privilege of being a facred asylum to all refugees, not excepting even

criminals.

MATTHEW ZELL, the Apostle of the Reformation in Alface, [b. at Kaiserberg, 1477—d. 9 Jan. 1548] who had been Rector of Freiburg in Brisgau, came to Strasburg in 1518, and was then appointed preacher of the chapel of St. Lawrence in the Cathedral, an office which he held with great acceptance for thirty years, until his death.

Zell welcomed, in the year 1523, three diftinguished Reformers, who took refuge in this bulwark city from the troubles and threatening storms around them. These were (I.) His old sellow-student at Erfurt, Wolfgang Fabricius Koepfel, latinized Capito [b. at Hagenau, 1478—d. 8 Dec. 1551] who came to assume the priory of St. Thomas, which Leo X. had, of his own accord, given to him two years previously. (2.) In the same month of May, came Martin Bucer, or rather Butzer [b. at Schelstadt, 1491—d. at Cambridge, 28 Feb. 1552], who was accompanied by his wise. (3.) And at some other date in the same year, came the disciple of Ecolampadius, Caspar Hedio [b. at Ettlingen, 1494—d. at Strasburg, 17 Oct. 1552] who, with his master and Capito, had begun a Reformation at Basle, even before Luther had spoken out.

These four men led the way to the Reformation at Strafburg. The latter three are named by Roy at p. 40, together with two others of leffer same; JOHANN KELNER or KELLER, latinized CELLARIUS, one of the best preachers of the Reformation, and some other scholar, whom he calls SYMPHORIAN. The only

person of that name about this time that we can trace is a French Doctor, Historian, and Philosopher, named Symphorien Champier, latinized Benedict Curtius Symphorianus [b. at Saint Symphorien le Chateau in 1472—d. 1533]; but he appears to have lived at Lyons, and not in any way to have been connected with the

Strafburg Protestants.

2. Three years later, fo far as we can judge about April 1526, the English Franciscan monk, WILLIAM Roy, journeyed from Worms to Strasburg. He had been affisting, with hearty, though not entirely disinterested effort, at the secret production of the Instrument, which he knew to be the most powerful of all others for the Reformation of his own country, viz., the printed New Testament in English. While those precious volumes were floating down the Rhine England-ward: Roy journeyed upwards, with a consciousness that, whatever else he had or had not done, his share, whether great or small, excellent or unworthy, in that translation, had forseited for him his

life, if only he could be caught by the English hierarchy.

Possibly as he travelled he thought of his mother in London; or, looking back on his early days, of his studies and university life at Cambridge, of his novitiate at the convent at Greenwich, of the hour of his folemn vow, and of his eyes being opened to the enormities and fcandals of monkish life and manners, as he, in this tract, writes them down for a perpetual dishonour. might have thought of the royal Palace hard by; he might have recalled the rife of the Lord Legate, and thought of his doingsheld up herein to everlasting infamy-up to the time when he himself left England: he might then have remembered the causes of his going abroad (to us unknown, though we may certainly credit him with strong yearnings after a purer and nobler life); of his first meeting with Tyndale on the continent, either previous to his arrival at Cologne or during his residence there; then of the heavy work of writing and comparison of texts; then of the detection of their work but not of them by Cochlœus, whom he contemptuously calls herein that 'vrchyn Coclaye'; then of their flight with the printed sheets up the Rhine to Worms, and of their completion of the Quarto, and production of the Octavo edition of the Testament there. Further, he might have thought over his quarrel with Tyndale (of which he would have his own version), of their parting, and of his refolve to go onward up the Rhine valley. So, protected by the indifcriminancy of and general respect for his white garb, he fafely reached Strafburg.

3. The current Protestant talk'there, probably was a discussion of Luther's tract, *De Servo Arbitrio*, printed at Wittenberg in the previous December, in answer to Erasmus' earlier work *De libero Arbitrio*, printed at Basle in 1523, see p. 42; and the Theological Disputation, then going on, at Baden, in Switzerland.

At that Difputation, brought about by the twelve Swifs cantons, the Dominican John Faber, John Eck the theologian of Ingold-fladt, and the Franciscan Thomas Murner the great Roman Catholic fatirist of the time, together with the legates of the Bishops of Constance, Basle, Coire, and Lucerne, desended the Mass, Prayers for the Dead, Invocation of Saints, the retention of Images, and the existence of Purgatory; against Œcolampadius and other Protestant divines. The result was indecisive, inasmuch as no change was made: every one, whether Protestant or Catholic, continuing in the same belief and practice as before. Roy refers to Faber, Eck, Murner, with Emser, at pp. 41, 42.

4. A year later, May 1527, one of his old companions of the Greenwich brotherhood, JEROME BARLOW, who had called on Tyndale at Worms, on his way up, found out Roy at Strafburg, and they two appear to have continued together for fome

months.

5. In December of that year came the news that the Bernefe—the chief Swifs canton—diffatiffied with the refult of the Baden Conference, and angry at its acts not having been communicated to them, had fixed another Difputation for the 7th of January following. With the invitations thereto, the Bernefe fent out ten Articles, to which the Difcuffion was to be limited. They endeavoured to compel the reprefentation of the neighbouring Bifhops of Conftance, Bafle, Sion, and Laufanne, under threat of forfeiture of all their lands and goods in the canton, in the event of the non-appearance of their delegates; and they iffued

fase conducts to whoever else would come.

On the day of affembly, 7 Jan. 1528, reprefentatives from Bafle, Schaffhausen, Zurich, Appenzel, Strafburg, Ulm, Augfburg, Constance, Lindau, and other cities, were prefent, but no one appeared on behalf of the Catholic bishops. The two Bernese pastors, Francis Colb and Berthold Haller, who had drawn up the Ten Articles, were affisted by Zwingle, Œcolampadius, Bucer, Capito, Blarer, and others. On the opposite field the principal disputant was the Augustine Conrad Treiger, who, as soon as the judges decided not to admit any other authority than simple Scripture, left the place. The speeches will be found officially summarized in Handlung oder Acta gehaltner Disputation zum Bernn in üchtland: printed by Christophel Froschover at Zurich, in 4to, with the date of 23 March 1528.

The Ten Articles were carried by a large majority, and the Difputation came to an end on 25 January 1528. Immediately after which the Mass, Altars, Images, &c., were legally sup-

pressed in the Canton and its vicinity.

6. The effect of this Difputation was very great. Conftance followed Berne; and Geneva, Conftance. In Strafburg, there continued a great fight of opinion all through the year upon the

fubject: until the Mafs was finally abolished in that city at 8 A.M. on 20th of January 1529, by a majority of 184 to 1 of the Magiftracy; 94 others voting for its provisional maintenance only until

the next Diet.

· One further refult of the Disputation of Berne we believe to be Rede me and be nott wrothe. Otherwise there seems to be no immediate motive or purpose in putting into the mouth of a Strasburg priest the opening Mock-Lamentation of this Interlude bemoaning the decease of the Mass. The whole point of the Invective is that the Mass is dead but not buried. It was morally defunct but not officially abolished. As a matter of fact the Mass was not 'buried' at Strafburg till 20 February 1529, whereas we know that this Invective had been fent to England early in 1528; and on the 1st September of that year, Herman Rynck was buying up for Wolfey every copy of it that he could lay his hands upon anywhere in the Rhine valley. We were inclined to put its composition late in 1527, but we now think it was written not earlier than February or March 1528. The latest allusion in the Text seems to be the sack of Rome under Bourbon in May 1527 'now of late' fee at p. 121.

8. Though Roy and Barlow lay the scene of the Interlude at Strafburg, see p. 39, it is clear that they do not localize the 'decease' to that particular town. They allude as parts of the death struggle to Erasmus' De libero Arbitrio of Sept. 1523, at p. 42; to Faber's appointment as chaplain, in 1526, to the king of the Romans, afterwards the Emperor Ferdinand II., at p. 42; and to Cochlæus' Responsio in epistolam Bugenhagij Pomerani ad Anglos, printed late in 1526, see p. 44; and to the defence of the Mass by the universities of Cologne and Louvain so early as 1519. So that this part of the Invective is but a dramatized representation of the Reformation-struggle in Germany, and especially during the two years 1526-8 that Roy was in the country.

9. Such being the locale, the quest or plot is simply this. Mass is dead in Germany, where shall it be buried! At Rome? In France? In England? This is debated by two fervants of a Strafburg prieft, apparently, however, not hitherto very intimate with each other. Watkyn, evidently a citizen, is full of faith in the power of the gospel; Jeffray, a new-comer from England. who has been 'in religion a dozen years continually,' is full of the craft and fubtilties of the clergy. Thus the sharpest contrast is kept up in the Dialogue. At last, they fix on A'Becket's shrine at Canterbury as the appropriate grave for the dead Mass. Who then shall be the buriers? The Cardinal? The Bishops? the Secular Clergy? the four orders of mendicant Friars? or the Observant Friars? In the discussion of their respective fitness for this purpose occurs the opportunity for exposing their misdeeds; and it is on this framework that the attack is made upon the hierarchy, priefthood, and monasticism of England.

It was from this quest, as also the refrain of the Lamentacion on pp. 30-36, that the tract—having itself no specific title—

came to be known as The burying of the Mass in Rhyme.

10. We now come to the other afpect of the book. Oftenfibly it was written by P. G. in England, and fent to N. O., an Englishman abroad, to print. But this was but a blind. initials N. O. P. G. [? for Q] are apparently quite arbitrary. Tyndale in May 1528, and More in 1529, proclaimed its real authors to be Roy and Barlow; and we know from Rynck's letter that the impression consisted of a thousand copies, and

that it was printed by John Schott at Strafburg.

It was written for circulation in England. A fearfully dangerous book to write or even to possess at that time. Intrinfically it is one of the worthiest Satires in our language. Its fpirit is excellent. I fay no thinge but trothe is its true motto. It is more falt than bitter; and where bitter, it is more from its facts than its expression. The book is the embodiment of the refentment of its authors at the burning of Tyndale's New Tcftaments at Paul's Crofs in 1526. They justify their writing it by the expression of their belief, that there are three stages of admonition employed by the Almighty towards wicked men. First, He shows them His word in purity. That failing, He stirs up fome men's fpirit to endite their faults, making utterance of their mifchief. Thefe two methods being of no avail, He deftroys them with pestilence and fword. So God had fent them the English New Testament. They had burnt it. He had now ftirred up thefe Franciscans to this general Indictment. Let them beware left a worfe thing happen unto them. Mere ribald fcoffing is thus difclaimed—'I hope that the rede what ever he be/ will not take this worke as a thing convicious/ or a principle of hatred and debate,' p. 23. Yet it is written with great strength. Witness this stroke, among others, of the lash on the professed fervant of the fervants of our Lord.

Wat. I Is this prowde Cardinall rycher Then Christ or goode Sayncte Peter In whose roume he dothe succede? Jef. The boffes of his mulis brydles Myght bye Christ and His disciples As farre as I can ever rede.—p. 122.

But the writers' real fentiments are expressed, perhaps more than in the 'Dialogue,' in the noble 'balett' at pp. 66-69, of which this is the keynote.

> Alas alas. The world is worse then evyr it was, Neuer so depe in miserable decaye But it cannot thus endure all ways.

And fo stanza follows stanza, with the plaintive refrain, more of faith than of hope—

But it cannot thus endure all waye,

a certain inflinct of a coming Reformation, as the 'balett' itself is a record of the utmost need of one.

In ftrong contrast with this is the 'brese oracion' in which the writers measure themselves against the Cardinal's furiousness.

Oh to have feen Wolfey reading that!

11. Thus far we have dealt with the hiftory and literary characteristics of this Invective. There remain its actual affertions. So far as we have been able to test them, they are, for the most part, with but a trisling exaggeration here and there, 'no thinge but trothe.' The parties most largely flagellated are Wolsey and the Observants. Just those, in fact, whom Roy and Barlow, sometime members of the Greenwich monastery, would probably be best acquainted with. This is an incidental internal proof of their authorship of the tract. Note especially the Observant Friar carrying in his sleeve his bladder sull of ginger, nutmegs, or grains, when walking his stations, p. 82.

An examination of the affertions is beyond our prefent limits. They must be taken as *primâ facie* testimony respecting English society, just when monasticism was ripening to its sall. If true, as we take them to be in the main, they simply and alone, amply justify the suppression of the monasteries in this country, of which

diffolution there is a forerunning cry in these lines.

Yet had we the Kynges licence! We wolde with outen diffidence! Their golden shrynes in peces brake, p. 111.

12. In conclusion. We cannot suppose that this Invective exercised any very large immediate influence. Rynck effectually stopped that. It is surprising that any of the thousand copies should have escaped the sweep of his net, and the subsequent hunt by Wolsey and More. The first edition must ever be regarded as a suppressed book. So much is this so, that it actually does not occur in the list of suppressed books of 1542. Yet its truths and facts sound expression in other contemporary writings; while posterity is much indebted to the two Franciscans for these excellent photographs of English clerical life of the time, of the proud insolent oppressiveness and ungodly living of the King's savourite; and of the advent and official reception upon English soil of the printed vernacular New Testaments.

Nowe hidder come to REMAYNE. p. 118.

Notes

respecting

WILLIAM ROY AND JEROME BARLOW,

Observant Friars of the Order of St. Francis, and belonging to the Monastery of Greenwich.

* Approximate or probable dates.

We have in the Facsimile Text of The First Printed New Testament published in the spring of this year (1870), sifted and collected into one focus most of the contemporary evidence now extant respecting the translation, circulation, burning, and confiscation of our first printed English Testaments. Among the evidence therein adduced will be found quotations from the present text, which occur on \$\phi_{D}\$ 174-120, 46-7, of this Reprint, which are contemporary testimony to Wolsey's secret Council with the Bishops, and especially the subsequent burning before Bp. Tonstal at Paul's Cross, of copies of Tyndale's New Testament.

We need not therefore go over that ground again here, nor quote the original Latin texts which will be found in that volume. Our immediate purpose now is to give such few particulars as are known of these two friars, and we will, for that intent, take as proved facts, the results arrived at in that Facsimile Text.

Facsimile Text.

Bp. Tanner [Notit. Monast. edit. Nasm. Pref. p. xiii.] gives the following

Bp. Tanner [Notit. Monast. edit. Nasm. Pref. p. xiii.] gives the following account of the Friars-minors:—

"St. Francis, who was contemporary with St. Dominic, but of another country, being born at Assise in Italy, in the province of Umbria, and duchy of Spoletum, A.D. 1182, was founder of the Franciscan, Grey, or Minor Friars. The first name they had from their founder, the second from their grey clothing, and the third they took out of pretended humility. Their rule was drawn up by St. Francis, A.D. 1209; approved by Pope Innocent III. A.D. 1210, and by the general Lateran Council A.D. 1215. Their habit was a loose garment of a grey colour, reaching down to their ankles, with a cowl of the same, and a cloak over it when they went abroad. They girded themselves with cords, and went barefooted. Davenport saith, they came into England A.D. 1219. But the general opinion is, that they came hither A.D. 1224, and had their first House at Canterbury, and their second at London.

"Some considerable relaxation having by degrees crept into this Order, it was thought requisite to reform it, and to reduce it, as near as might be, to its first rule and institution. Whereupon such as continued under the relaxation were called Conventuals, and such as accepted the reformation were

ation were called Conventuals, and such as accepted the reformation were called Observants or Recollects. This reformation was begun about A.D. 1400, by St. Bernard or Bernardin of Sienna, confirmed by the Council of Constance A.D. 1414, and afterwards by Eugenius IV. and other Popes. King Edward the Fourth is commonly said to have brought them [i.e. the Observants] into England, but I find no certain account of their being here till King Henry the Seventh built two or three houses for them."—Quoted in Dugdale's Monasticon Anglicanum, viii. 1502, Ed. 1830.

Lysons gives the following account of the Monastery at Greenwich:—

"King Henry the Seventh, by his charter bearing date 1486, after reciting that his predecessor King Edward IVth had, by the Pope's license, given to certain Minorites, or Observant Friars of the Order of St. Francis, a piece of ground adjoining to his palace, on which were some ancient buildings; and that these Friars having taken possession, and having laid the first stone with great solemnity, began to build several small mansions in honour of the Virgin Mary, St. Francis, and All Saints, granted and confirmed the said premises, and founded a Convent of Friars of the Order above described, to consist of a Warden and twelve brethren at the least. It is said he afterwards consist of a Warden and twelve brethren at the least. It is said he afterwards rebuilt their Convent for them from their foundation. Katherine (Henry the

Eighth's first queen) was a great favourer of the Convent and their Order: she appointed one of the Monks of Greenwich, father John Forrest, to be her confessor: and used, while resident at this place, to rise at midnight and join the monks in their devotions. They returned this friendship by openly espousing her cause when the business of her divorce was agitated, which so far enraged the King that he suppressed the whole Order throughout England."—Idem, p. 1512.
WILLIAM TYNDALE, born not earlier than this year.

**-96 WILLIAM TYNDALE, born not earlier than the year.

WILLIAM ROY was educated at Cambridge. See Cooper. Ath. Cantab. i. 44. Ed. 1858.

TYNDALE is tutor in the family of Sir John Walsh, at Little 1521-3.

Sodbury in Gloucestershire.

1523. *Ост. TYNDALE arrives in London. Applies to Tonstall, Bp. of London, to be his chaplain, thinking to have translated the Testament. The Bp. declines his services. Having no living at all, he then went to Humphrey Monmouth, a London cloth-merchant, who befriends him.

1524. *MAY. TYNDALE leaves London and goes to Hamburg.

1525. *APRIL or *MAY. TYNDALE received, probably at Hamburg, a remit-

tance from Monmouth.

1525. *July or *Aug. Tyndale and Roy arrive at Cologne, and commence a secret impression of the English New Testament in the printing-house of Peter Quentel, the celebrated printer of that city.

1525. *SEPT. JOHN DOBNECK, surnamed COCHLŒUS, gives the following account of how he stopped their work:—"Having thus become more intimate and familiar with the Cologne printers, he some-

times heard them confidently boast, when in their cups, that whether the King and Cardinal of England would or not, all England would in short time be Lutheran. He heard also that there were two Englishmen lurking there, learned, skilful in languages, and fluent, whom, however, he never could see or converse with. Calling, therefore, certain printers into his lodging, after they were heated with wine, one of them, in more private discourse, discovered to him the secret by which England was to be drawn over to the side of Luther—namely, That three thousand copies of the Lutheran New Testament, translated into the English language, were in the press, and already were advanced as far as the letter K, in ordine quaternionum [i. e. in quarto]. That the expenses were fully supplied by English merchants; who were secretly to convey the work when printed, and to disperse it widely through all England, before the King or Cardinal could discover or prohibit it.

Cochlæus being inwardly affected by fear and wonder, disguised his grief. under the appearance of admiration. But another day, considering with himself the magnitude of the grievous danger, he cast in mind by what method he might expeditiously obstruct these very wicked attempts. He went, therefore, secretly to Herman Rinck, a patrician of Cologne and Military Knight, familiar both with the Emperor and the King of England, and a Counsellor, and disclosed to him the whole affair, as, by means of the wine, he had received it. He, that he might ascertain all things more certainly, sent another person into the house where the work was printing, according to the discovery of Cochlæus: and when he had understood from him that to the discovery of Cochlæus: and when he had understood from him that the matter was even so, and that there was great abundance of paper there, he went to the Senate, and so brought it about that the printer was interdicted from proceeding farther in that work. The two English apostates, snatching away with them the quarto sheets printed, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there, by another printer, they might complete the work begun. Rinck and Cochlæus. however, immediately advised by their letters the King, the Cardinal, and the Bishop of Rochester [Fisher], that they might, with the greatest diligence, take care lest that most pernicious article of merchandise should be conveyed into all ports of England." The original of this is De Actis et Scriptis Martini Lutheri, pp. 132-134, Ed. 1549.

.. It is specially to be observed that Cochlaus did not see the two Englishmen nor a sheet of their impression; he seems also not to have known even their names.

Dr. LEE, the king's almoner, journeying through France into 1525. DEC. 2. Spain, thus writes to the king from Bordeaux :- "Please it your

Highnesse moreover to understand that I am certainlie enformed

Highnesse moreover to understand that I am certainlie enformed as I passed in this contree that an Englishman, your subject, at the solicitation and instance of Luther, with whome he is, hathe translated the Newe Testament in to English, and within fewe days entendethe to arrive with the same emprinted in England."—Cott. Vesp. E. iii. fol. 211. orig.

1526. *Jan. or *Feb. The New Testaments were finished at Worms.

Now comes Tyndale's own explicit testimony, and the earliest mention of Roy by name. "Whyle I abode a faythful companyon which now hath taken an other vyage vpon him/ to preach christ where (I suppose) he was neuer yet preached (God which put in his herte thyther to goo sende his sprite with him/ comforte him and bringe his purpose to good effecte) one William Roye a man somewhat craftye when he cometh vnto new acquayntance and before he be thorow knowen and namely cometh vnto new acquayntance and before he be thorow knowen and namely when all is spent/ came vnto me and offered his helpe. As longe as he had no money/ somwhat I could ruele him; but as sone as he had goten him money/ he became lyke hym selfe agayne. Neuerthelesse I suffered all thinges tyll yat was ended whych I coulde not doo alone wythout one both to wryte and to helpe me to compare ye textes together. When that was ended I toke my leue and bode him farewel for oure two liues/ and as men saye a daye longer." Preface to The Parable of the Wycked Mammon, finished at Marburg 8 May 1058.

It is clear from this that Roy was with Tyndale from the time he first joined

until the printing was completely finished. 'The faythful companyon' does not seem to have been concerned in the translation and printing at all, but merely to have been Tyndale's friend and solace. Otherwise his leaving the translator in the emergency and with his good wishes, is inexplicable. The fore Roy was the other Englishman who fled with Tyndale up the Rhine.

So the work having at length come to an end, Tyndale set himself to prepare for translating the Old Testament by studying Hebrew. 1526. SPRING. What became of Roy he thus us in continuation:

"After we were departed he went/ and gate him new frendes which thinge to doo he passeth all that ener I yet knewe. And there when he had stored hym of money he gote him to Argentine where he professeth wonderfull faculties and maketh bost of no small thinges."-Idem.

1527. SPRING. He then thus introduces us to Jerome Barlow-

"A yere after that and now. xii. monethes before the pryntinge of this worke/ [finished 8 May 1528,] came one Ierom a brother of Grenewich also/ thorow wormes to Argentine/ [Strasburg] sayenge that he entended to be Christes disciple an other whyle and to kepe (as nye God wolde gyue him grace) the profession of his baptim/ and to gett his lyuing with his handes/ and to lyue no longer ydely and of the swete and laboure of those captyues whiche they had taught/ not to byleue in Chryst: but in cuttshowes and russet coetes. Which Ierom with all diligence I warned of Royes boldnesse and exhorted hym to bewarre of hym and to walke quyetly and with all pacience and longe sofferinge accordinge as we have Chryste and his apostles for an ensample/which thinge he also promysed me. Neuerthelesse when he was comen to Argentine William Roye (whos tonge is able not only to make foles sterke madde/ but also to discevue the wisest that is at the fyrst syght and acquayntaunce) gate him to hym and set him a werke to make rymes/ whyle he hym selfe translated a dialoge out of laten in to Englysh/in whose prologe he promyseth moare a greate deal than I fere me he wyll euer paye."

This passage indubitably fixes the authorship of Rede me and be nott wrothe upon these two Franciscan friars; more particularly assigning to Barlow its expression and to Roy its matter; not but what Roy must have been indebted to Barlow, who apparently had come straight from England,

for some of his home facts, down to say April 1527.

Roy's translation 'out of laten' above referred to is apparently now lost.

Roy's translation 'out of laten' above referred to is apparently now tost. The title of the original Latin text, of unknown authorship, is given by Mr. Park, in Harleian Misc., ix. 3, Ed. 1812, as Inter patrem Christianum et filium contumacem dialogum Christianum. It was written against the seven sacraments, as the following passage in Sir T. More's Supplycacyon of Soulys, published in the summer of 1529, proves. "They parceyuyng thys/haue therfore furste assayd the furst way all redy/sendyng forth Tyndals translacyon of the new testament in such wyse handled as yt sbould haue bene the fountayn and well spryng of all theyr hole heresies. For he had corrupted and purposely changed in many placys the text/ with such wordys as he mucht make vt seme to the vulgrand people/ hole heresses. For he had corrupted and purposely changed in many placys the text/ with such wordys as he myght make yt seme to the vnlerned people/ that the scrypture affirmed theyr heresyes it selfe. Then cam sone after out in prynt the dyaloge of frere Roy and frere Hyerome/betwene ye father and ye sonne agaynst ye sacrament of ye aulter; and the blasphemouse boke entytled the beryeng of the masse. [i.e. Rede me, &c.] Then cam forth after Tyndals wykkyd boke of Mammona [dated 8 May 1528] and after that his more wykkyd boke of obydyence [dated 2 October 1528]. fol. xix. b.," 1528. Aug. 5. Wolsey sends orders to Rynck to buy up everywhere books printed in English, and to arrest Roy and Tyndale.

SEPT. L. Rynck gets Roy's books out of the raym of the Frankfort.

SEPT. 1. Rynck gets Roy's books out of the pawn of the Frankfort Oct. 4. Jews. He writes thus to Wolsey: "Most holy and most gracious father in Christ, most merciful lord-after offering my humble and willing service to your Holiness's pleasure, with grateful and sincere mind,

I wish to inform your grace and fatherhood as follows.

Your grace's letters dated August 5, at your palace of Hampton Court, were given to me by John West priest of the order of St. Francis de Observantia, at Cologne on Sept. 21, having been sent on from Frankfort by a swift messenger in two days, which letters ordered me to buy up everywhere books printed in English, and to arrest Roy and Hutchins. They and their accomplices have not been seen at Frankfort since Easter and the market after Lent, and it is not known whither they have gone, and whether they are alive or dead. John Schott, citizen of Strasburg, their engraver, says he does not know whither they have vanished. Their books indeed are stuffed with heresy, full of envy and slander against your grace's glory and honour, and what is worst and contrary to Christian charity, make the king's serenity, my most kind and noble lord and illustrious prince, infamous to all worshippers of Christ. However, I, as a most humble, faithful and diligent servant, three weeks before receiving your grace's letters, heard and perceived that those very books had been pawned to the Jews at Frankfort for a certain sum of money, and then, on my own account, I laboured and endeavoured to get hold of them as soon as possible. The engraver [i.e. printer], John Schott, demanded beside the interest for the Jews, the pay for his labour and the expense of the paper, and said that he should sell them to whoever would give the most money. So, as your grace had sent me letters and commissions from England, I immediately spared neither my person, my money, nor my trouble, (as I was bound to do.) but made use of the privileges previously received from his Imperial Majesty. I gained over the consuls of Frankfort and some senators and judges, by gifts and presents, so that I might scrape and heap together all those books from every place; which was done in three or four places, so that I hope that all of those books yet printed are in my possession, except two which your grace's commissary the above named John West asked for and received from me for the greater profit and advantage of the king's grace and yours. Two books indeed, I gave him, as I found him faithful and diligent for your grace, whom he has often served and doubtless will in future serve. Unless I had discovered it, and interfered, the books would have been enclosed and hidden in paper covers, packed in ten bundles covered with linen and conveyed in time by sea, traftily and without exciting any suspicion to Scotland and England, where they would have been sold only as blank paper; but I think that very few, or none, have been exported or sold. Besides I have . . . and procured from the consuls of Frankfort a prohibition strengthened by oaths, of their

further printing from copper types, and the engraver himself is bound by his

further printing from copper types, and the engraver himself is bound by his oath to send me the original written copy. In addition to this, I will endeavour in every way to arrest Roy and Hutchins and other opponents and rebels of the king's grace and yours, and to find out where they live, as John West, and my son Hermann Rynck and John Geilkyrche my servant will assure you by word of mouth, to whom your grace may give credence just as to myself, for they will keep silence concerning and conceal whatever orders your grace gives them. I send them now to the king's grace and yours, chiefly on account of the favourable issue of the business, and that I may show and do a thing pleasing to the king's grace and yours."

These privileges, in my opinion, contain that throughout the whole Roman Empire, especially in Germany, no rebels or traitors to the king of England shall be kept or suffered, much less heretics who excite sedition among the Christians of the whole kingdom of England. By force of this privilege, Edmund de la Pole, who called himself the duke of Suffolk, was demanded by king Philip, to be sent into England, as was fitting. Then William Roy, William Tyndale, Jerome Barlow, Alexander Barclay, and their adherents, formerly Observants of the order of St. Francis, but now apostates, George Constans also, and many other rebels of the king's grace, apostates, George Constans also, and many other rebels of the king's grace, ought to be arrested, punished and delivered up on account of Lutheran heresy, which ought to be blotted out and rooted up, to confirm the Christian faith, of which there is much need in the kingdom of England. This opinion of mine the aforesaid privilege will show much more clearly, but I have retained no copy of it. Your grace's excellent prudence however will be able to consider and manage these matters more prudently than I can express them in writing. When therefore such a mandate comes to me hither, I will execute it to the honour of Almighty God, your grace and the whole realm of England, as a Christian, and with all my diligence, strength and care. In this manner therefore, for the safety and profit of the king's grace and

yours, and of all the subjects of the English realm, both religious and secular, as far as I could with divine help, and according to your grace's command, I searched for heretical books, sparing neither labour nor money. I went to the market at Frankfort with a papal and imperial mandate, using especially the privileges or mandates which I obtained from the late Emperor Maximilian and now hold from the present Emperor Charles. I compelled the engraver John Schott to take an oath before the consuls, judges, and senators of Frankfort to confess how many of such books he had printed in English, German, French or other languages. Then he confessed on oath that he had only printed hitherto a thousand books of six quires [or signatures. This is Roy's translation 'out of laten'], and a thousand of nine quires [The first edition of this Invective consists of nine signatures, A to I.] in the English tongue, at the order of Roy and Hutchins, who had no money to pay for the books printed, much less to have them printed in other languages. Wherefore I bought almost all these, and have them at my house at Cologne, as my son will show your grace and will request your grace to inform me what you wish to be done with the books so bought, which shall then be executed and done with all diligence as far as possible to me and mine with God's favour, to show our duty to the king's grace and yours. So may your grace fare well for many happy years. Dated at Cologne, 4 October, 1528."

Rynck confounds Tyndale with Roy: otherwise his secret information

seems exact and true.

1528. DEC. 17. In a letter of this said 1528. following further valuable information: In a letter of this same red-hot zealot, West, we obtain the

"Syr. The cause of my writing unto your Mastership at Our father minister, who is Father William Robbynson, this time is this. Warder of Greenwich, was yesterday or this day, at my Lord's Grace to complain upon me, and that my Lord should take away the commission from me. And all because they will not let me come to London and to seek for them that my Lord knoweth of, and to enquire where Roy was, when he was in England with his mother, and for other sort of business according to my

commission, And they have great indignation at me because I have sped so well, and because there are more of them guilty in the matter of Lutherans.

Wherefore I pray you to help now as my special trust is in you, and the sooner the better. If you can get the obediency send it to me to Greenwich by one of your servants, and that he deliver it to no man but to myself. For I am weary of my life among them; and all because I see them that they be willing to maintain these rebellious heretics in their mischief, and they pray to God that they might not [? be taken]. At Greenwich, at our convent, the xvii December Ao Dom. 1528. John West." The original is Cotton. MS.

Vitell. B. x. f. 171.

1529. [? 2 Feb.] Simon Fish's Supplication of the Beggers is scattered in

the streets of London. It is alluded to at p. 144. Sir T. More answers it in The Supplication of Soulys, also

SUMMER.

1530. Spring.

alluded to at p. 144.

A proper Dyalogue is printed at Marburg.

Richard Bayfield, sometime Chamberlain of the Benedictine Monastery of Bury St Edmunds, having gone abroad to Tyndale and Fryth, returns with a large supply of Protestant MIDSUMMER. books in Latin and English, which he lands at Col-

chester in Midsummer 1530.

He lands a second supply at St Catharines at Allhallow tide:
but George Constantine having betrayed the consignment to
Sir T. More, the Lord Chancellor seizes the whole of them.

1531. EASTER. Undaunted, he lands a third supply in Norfolk, and brings

them to London in a mail.

He is arrested in Mark Lane, London. 10—21. He undergoes several examinations. Nov. Nov. 10-21.

Nov. 27. He is burnt at or near Newgate.

DEC. 3. Both the works here printed, are prohibited at Paul's Cross.
See List of proscribed books in Lambeth Library MSS. 306. fol. 65. col. 2.
printed in Political, Religious, and Love Poems. Ed. by Mr. Furnivall. 1866.
Sir T. More, in the Preface to his Confutacyon of Tyndall's

Answere. &c. of 1532, in giving a long catalogue, more or less accurate, of Protestant books, has the following ribald passage respecting Roy, to whom he attributes Tyndale's Exposition of I. Corinthian. vii. c.—

"That work hath no name of the maker, but some wene yt was frere Roy/ whych when he was fallen in heresy, then founde yt vnlawfull to lyue in chastyte, and ranne out of hys order, and hath synnes sought many a false vnlyefull way to lyue by/ wherein he made so many chaunges, that as Bayfeld a nother heretyque and late burned in smythfeld tolde vnto me/ he made a mete ende at laste, and was burned in Portugale.

Bayfield was very likely to know about Roy, and very unlikely to tell the Lord Chancellor anything to his detriment. That Roy should have got to Portugal is at present quite unaccountable; and provokes the supposition that the Martyr put More on a wrong scent. The archives of that country would readily prove whether an English heretic friar was burnt in that country between 1528—1531.

With this potice dies cut are present information with the potice of the country between 1528—1531.

With this notice dies out our present information respecting the Authors of this Invective: unless the slightest possible notice of Roy by Bp. Bale in his Illustrium majoris & c. f. 256. Ed. 1548 be taken into account.

OUTLINE OF THE CAREER

of

THOMAS WOLSEY.

Cardinal Archbishop of York, &c.,

And some Notes of his Children.

Taken chiefly from Thomas' Historical Notes, i. Ed. 1856; Le Neve's Fasti Eccles. Angli. Ed. 1858, &c.; and The Life of Wolsey, by his Gentleman Usher [? George Cavendish].

1470. Oct. 9. Henry BE. restored to the throne.

Thomas, the son of Thomas and Joan Wolsey, b. at Ipswich. Cavendish says, 'an honest poore man's son.' A. Wood, who somewhat preposterously calls such an untamed 1471. MAR. tiger as Wolsey 'the greatest, most noble, and most disinterested clergy-man of that age,' accuses the author of Rede me, &c., whom he ignorantly calls a 'canting and severe Puritan,' of first saying that he was a butcher's son; but the statement—in itself no degradation to an honest mind—occurs much earlier. Mr. Furnivall has printed in Ballads from MSS. i. Ed. 1870, a poem written about 1520, now Harl. MS. 2,252, fol. 156, in which

> To see a Churl, a Butcher's cur, To reign and rule in such honour.

John Skelton, writing in 1522-3, Why come ye nat to Courte; thus refers to it :-

How be it the primordial Of his wretched original, And his base progeny,

occur these lines-

And his greasy genealogy, He came of the sang royal That was cast out of a butcher's stall.

For which poem he fled for sanctuary to Westminster Abbey, where, protected by the Abbot Islip, he lived until his death on 20 June 1520.

April 14. Edward KV. restored to the throne. April 9—Iune 25. Edward V. titular King. Iune. Richard KKL. seizes the Crown. Aug. 22. Henry FKK. comes to the Crown. 1483. 1483.

Wolsey's Gentleman Usher states of him- Being but a child, was very apt to be learned; wherefore by the means of his parents, or of his good friends, and masters, he was conveied to the university of Oxonford, where he shortly prospered so in learning, as he told me by his owne mouthe, he was made Bachellor of Arts, when he past not fifteen years of age, in so much that for the rareness of his age, he was called most commonly, through the University, the Boy Bacheler.

1500. Oct. 10. Wolsey is made Fellow of Magdalen college, and Master of Magdalen school. Is instituted Parson of Lymington,

near Ilchester, in Somersetshire.

1507. AUTUMN. Performs a journey for the king from Richmond to Flanders and back in 80 hours.

1509. FEB. 2. Is collated Dean of Lincoln.

Is collated Prebend (Welton Brinkhall) of Lincoln.

MAR. 25. Is installed Dean of Lincoln by proxy.

1509. April 22. Henry HALL succeeds to the throne.

1509. MAY 3. Exchanges his Prebendaryship for that of Stow Longa in the same Cathedral.

AUG. 21. Is installed as Dean in person.

Is introduced by Fox, Bp. of Winchester, to the Court.

Is made the King's Almoner. Is made Rector of Torrington. 1510.

Is made Prebend of Hereford. [Resigns it in Jan. 1512]. JULY. 5. FEB. 17. Is appointed Canon of Windsor. [Resigns it in 1512]. 1511

Is made Prebend [Bugthorpe] of York. [Resigns it on being made Bp. of Lincoln in 1514.] 1512. JAN. 16.

Is made Dean of Hereford. [Resigns it 3 Dec. 1512.]

Is made Dean of Hereford. [Resigns it 3 Dec. 1512.]

1513. FEB. 19. Is elected Dean of York. Is admitted Dean FEB. 21.

[Resigns it 6 April 1514, having been made Bp. of Lincoln.]

Becomes Prime Minister, and has the direction of the supplies for the army invading France. Is made Bp. of Tournay on its capture.

JULY 8. Is collated Precentor of St. Paul's, London. [Resigns it in

1514, on being made a Bp.]

1513-14

He obtains the Abbey of St. Amand.
Papal Bulls of Provision to the see of Lincoln. MARCH 4,
Receives the temporalities. MARCH 27, Is consecrated at
Lambeth by Archbp. Warham. Resigns various smaller pre-1514. FEB. 6.

ferments as above.

JULY 14. Cardinal Bainbridge, Archushop C. Rome. Wolsey is appointed his successor. Aug. 5, As Archbp, elect, is entrusted with the custody of the temporali-Cathedral on DEC. 3.

Fox, Bp. of Winchester, retires in disgust at Wolsey. Dukes of Norfolk and Suffolk soon follow. 1515.

Wolsey is made a Cardinal by the title of Sancta Cacilia

trans Tiberim. DEC. 22.

Archbp. Warham resigns the Lord Chancellorship, and retires from Court. Wolsey succeeds him on the same day. Appointed to collect the Tenth levied by the Popes for the recovery of the duchy of Urbino. 1517.

A pension is assigned to him by the king of Spain. Appointed Joint-legate with Cardinal Campeggio. 1518. MAY 17.

Campeggio makes his entry into London. JULY 29.

Papal Bull to hold see of Bath and Wells in commendam. JULY 30.

Aug. 28, Obtains the temporalities.
Pension of 12,000 livres Tournais allowed him for the loss Ост. of the Bishopric of that town.

1519. Campeggio is recalled.

JUNE 10. Papal commission as sole Legate. Erects a Legate's court. Is godfather to the second son of Francis I. The Archbp. of

Canterbury complains to the king of Wolsey oppressing the clergy. The judge of the Legate's court is convicted. Wolsey consequently hates Warham still more. He had already been violently offended with him, for subscribing himself Your brother of Canterbury.

1520. MAY—JULY. Accompanies the King at The Field of the Cloth of Gold.

1521. Apr. His Legatine power is enlarged by Bull.

July. Mediator at the Congress of Calais. Abbey of St. Albans

granted to him in commendam.

22. Is disappointed of the Papacy. Adrian VI. chosen. Wolsey had two illegitimate children—a son, Thomas Winter, to whom he 1522. gave many ecclesiastical offices before he was of age, which Winterresigned on his father's fall: and also a daughter, who was a nun at Salisbury. [Brewer]

MAR. 27. In order to support the war against France without calling a Parliament, Wolsey orders by warrant a survey or valuation of the lands and property. This was followed by a general loan of the Tenth on the lay subjects, and the Fourth on the clergy. This

made great noise all over the kingdom against the Cardinal.

1522. MAR. 28. WINTER is made Prebend of Lincoln. [He resigns it in 1529.] 1523. JAN. 9.

Winter is made Prebend and also Archdeacon of York. He resigns both in Dec. 1529.]

APR. 15. Convocation and Parliament assemble on the same day.

Wolsey demands and obtains from the clergy a subsidy of Half
their annual revenue, and gets it. He demands 4s. in the
pound of the Commons, and gets 2s. He is much mortified at the Commons. His Legateship prolonged for five years.

MAY. Is again disappointed of the Papacy. Clement VII. elected.

Winter is made Chancellor of Salisbury. [He resigns it in 1520.] APR. 30. Wolsey receives the temporalities of the see of Durham in commendam, having resigned Bath and Wells.

1524. JAN. Q. His Legantine powers are granted to him for life.

First suppression of monasteries for his intended colleges at Ipswich and Oxford.

Wolsey is now at the summit of his greatness. He remains for yet five years as great a man as a subject could well be. 1525.

Commotions near London on account of taxes. The King is furious. Wolsey appeases him, and gives him Hampton Court Palace. Henry allows him in exchange to live in his

palace at Richmond.

Further suppression of monasteries for his colleges. 1526.

MAR. 24. Winter is made Archdeacon of Richmond. [He resigns it in 1529.]
MAR. 26. Winter is made Dean of Wells. [He resigns it in 1528.]

1527. JULY-SEPT. Wolsey makes his astonishingly pompous progress to Amiens and back, as Ambassador Extraordinary to the French King, in order to negotiate a match between the

Duke of Orleans and the Princess, afterwards Queen Mary.

TULY He sends Dr. Knight, Secretary of State, to Rome touching

the divorce.

He orders the heralds, Clarencieux and Guienne, to de-clare war against Spain, without the King's knowledge. Henry orders this matter to be examined in Council. Wolsey 1528. JAN. makes his peace with the king.

Third suppression of monasteries for his colleges.

1529. APR. 6. Receives temporalities of the see of Winchester in com-

T529. APR. 6. Receives temporalities of the see of Winchester in commendam, having resigned Durham.

MAR. 31. Campeggio and he open the court to try the divorce question. AUTUMN. Whilest these things were thus in hand, the cardinall of Yorke was aduised that the king had set his affection vpon a yoong gentlewoman named Anne, the daughter of Sir Thomas Bullen, vicount Rochford, which did wait vpon the queene. This was a great griefe vnto the cardinall, as he that perceived aforehand, that the king would marie the said gentlewoman, if the diuorse took place. Wherfore he began with all diligence to disappoint that match, which by reason of the misliking that he had to the woman, he iudged ought to be auoided more than present death. While the matter stood in this state, and that the cause of the queene was to be heard and iudged at Rome, by reason of the appeale which by hir was put in: the cardinal required the pope by letters and secret messengers, that in anie wise he should defer the iudgement of the diuorse, till he might frame the kings mind to his purpose. Howbeit he went about nothing so secretlie, but that the mind to his purpose. Howbeit he went about nothing so secretlie, but that the same came to the kings knowledge, who tooke so high displeasure with such his cloked dissimulation, that he determined to abase his degree, sith as an unthankefull person he forgot himselfe and his dutie towards him that had so

highlie aduanced him to all honor and dignitie. Holinshed. Iii. 908, Ed. 1586.

Oct. 19. He delivers up the Great Seal to the Dukes of Norfolk and Suffolk. The king orders him to go to Esher. He is stripped of all his offices except his Archbishoprick.

Parliament meets. He is impeached. He removes to Richmond. Nov. 3.

1530. LENT.

He journeys to the north, and lives in his Archepiscopal residence at Cawood. APRIL.

Friday. He is arrested there by the Earl of Northumberland for high treason. He was to have been enthroned with high pomp as archbp. on the following Monday. Nov. 4.

Nov. 29. Journeying towards London, he dies at Leicester Abbey cn Tuesday 29 Nov. at 8 A.M.: 2t. 59. His Gentleman Usher says, 'I assure you, in his time, he was the haught-

iest man in all his proceedings alive.'

BIBLIOGRAPHY.

* Editions not seen.

Rede me and be nott wrothe.

I.—Separate publication.

sburg.] See title on opposite page. There are at present two copies in the British Museum, one with pressmark C. 21. a, 1. [1528. Strasburg.] I vol. 8vo. the other in the Grenville Collection, No. 11,167.
4. [1845. London.] A simple reprint, in black letter, of No. 1, by the Chis-

wick Press. T vol. 8vo.

11.—With other works.

3. 1812. London, The Harleian Miscellany. Ed. by T. PARK, F.S.A. 10 vols. 4to. Rede me, &c., occupies vol. ix. 1-83. Ed. 1812. 5. 1871. Sept. 20. London, 1 vol. 8vo. English Reprints; see title at p. 1.

III .- Adaptations, &c.

*2. 1546. June 30, Wesel. Printed by Henry Nycholson. Ed. by L. R. 1 vol. 8vo. [? A further carrying out of the arbitrary letters L, NO, PQ, R.]

A Proper Dyaloge, &c.

... The only known copy of the Dyaloge was discovered by Lord Arthur Harvey in the library at Ickworth, in the autumn of 1862.

II. - With A compendious olde Treatise, &c.

1. 1530. Marburg. See title at p. 129, and Colophon at p. 184. 23 leaves.

1 vol. 8vo. The press-mark of the Museum copy is C. 37. a.

*2. [1530. Marburg.] It would seem that when the olde Treatise was separately printed (see No. 2 below) that this Dyaloge was also reprinted. Oldys in his Harl. Pamphlets, No. 173, quotes such a copy, without date or name of place or printer, on 24 leaves.

3. 1863. London. The same, reproduced in facsimile (by hand-traced litho-I vol. 8vo. graphy), with an Introduction, by Francis Fry, Esq. F.S.A.

4. 1871. SEPT. 20. London, I vol. 8vo. English Reprints: see title at p. I.

A compendious olde Treatuse, &c.

A MS. copy of this lettre was bequeathed by Archbp. Parker to Corpus Christi College, Cambridge. It has the following title: A determination of a doctor of divinity against them that say it is not lawful to have holy writte and other bookes in Englishe. J. Nasmith's Cat., &c., p. 333, Ed. 1777.

I.-- As a separate publication.

2. 1530. Marburg. A compendious olde treatyse/ howe that we ought to I vol. have ye Scripture in Englysshe/ Col. Emprented at Marl-8 leaves. borow in the lande of Hessen/ be my Hans Luft/in the yere of oure lorde M.CCCCC. and XXX. It has 34 lines to a page. A perfectly distinct edition from No. 1. The press-mark of the Museum copy is C. 25. d. 3. [? 1546.] London. A compendyous Olde treatyse shewynge/howe that we I vol. 8vo. ought to haue the Scripture in Englyshe with the Auctours. Col. [Imprynted by me Rycharde Banckes/ dwellynge in gracious streete/ besyde the cundyte. The Museum copy is C. 37. b.

II .- With other works.

1. 1530. Marburg. At the end of A proper Dyaloge, &c. See title at p. 1 vol. 8vo. 170. and Col. at p. 184. It is printed 32 lines to a page, some-9 leaves. what narrower than those in No. 2.
 4. 1563. London. The Olde Treatise is included in the first edition only

r vol. folio. of John Fox's Actes and Monumentes, &c., pp. 452-5.

5. 1844-6. London. It is consequently reprinted in the edition of that work

8 vols. 8vo. by the Rev. T. TOWNSEND, M.A., in vol. iv. 671-676.
6. 1863. Bristol. 1 vol. 8vo. Facsimiled by Mr. Fry, with the Dyaloge, &c.
7. 1871. SEPT. 20. London. 1 vol. 8vo. English Reprints: see title at p. 1.

Rede me and be nott wrothe, For I saye no thynge but trothe.

K will ascende makynge my state so hye/ That my pompous honoure shall never dye.



O Caytyfe when thou thynkest least of all/With confusion thou shalt have a fall.

[In the original edition, the griffons, club, and Cardinal's hat are painted red. In which way drops of blood are represented as falling from the edges of the six axes.]

The descripcion of the armes.

Of the prowde Cardinall this is the shelde Borne vp betwene two angels off Sathan. The fixe blouddy axes in a bare felde Sheweth the cruelte of the red man/ whiche hathe devoured the beautifull swan. Mortall enmy vnto the whyte Lion/ Carter of Yorcke/ the vyle butchers sonne.

The fixe bulles heddes in a felde blacke
Betokeneth hys flordy furioufnes
Wherfore the godly lyght to put abacke
He bryngeth in hys dyvliffhe darcknes.
The bandog in the middes doth expresse
The mastif Curre bred in Ypswitch towne
Gnawynge with his teth a kynges crowne.

The cloubbe fignifieth playne hys tiranny
Covered over with a Cardinals hatt
Wherin shalbe fulfilled the prophecy
Aryse vp Iacke and put on thy falatt/
For the tyme is come of bagge and walatt
The temporall cheualry thus throwen downe
Wherby prest take hede and beware thy croune.

To his singuler goode frendt and brother in Christ Master. P. G. D
O. desyreth grace and peace from God the father/thorowe thelorde Kesus
Christ.

1951 942 G

Y your laste letter/ dere brother in Christ/ I perceved/ that youre defyre was/ to have the lytle worke which ye fent/ wele examened/ and diligently put into prynt. Which thynge (the bonde of charitie/ where with not alonly Joh. xv

you and I/ but we with the whole nombre of Christis chosen flocke/rema[n]ynge amonge oure nacion of englisshe men/ are knet together/ purly for the truthes fake pondered) I coulde do no lesse but sulfill and accomplysshe. For as moche as it is a thynge so necessary. Where of no doute/ shall sprynge grett frute vnto the fammisshed/ and lyght vnto theym which of longe feafon have bene fore blynd-Ma. xxv folded. Though the rammysshe resydue of gotes/ so farre envred with mannis blynde reason (which repute grett felicite to make men beleve/ goode to be the naturall cause of evill/ darknes to procede oute of light) and lyinge to be grownded in trouth/ and to make of the worde of lyfe the glave of death/ contrary to all trueth) that scripture calleth theym faulce teachers/ and bryngers in prevely of dampnable fectes/ even denyinge the lorde that bought theym/ ij. pe. j. ij

and brynge on their owne heddes fwyfte dampnacion/ for their leadynge of many into their dampnable waies. Of whose boddies annd soules thus ap. xviii once blynded and ledde out of the narowe Ma. vii wave of lyfe/ into the broade wave of perdicion/ thorowe covetousnes they make their marchandyse. Wherby the wave of trueth (that is to fave the glorious gospell of Christ) is evill spocken of. In fo moche that they after this manner fealed with the marke of the grett beaft of the erth/whofe apo. xvj. j. ti. iiij confciences. S. paul descrybeth to be finged with the hott yeron of blafphemy/ only geve hede to the fpretes of erroure/ and dyvelyffhe doctryne of theym which fpeake faulce through hipocrify/ forbyddynge to mary/ and commaundynge to abstayne from meates and foche wother) cannot but barke there att/forbid it/ and with all violence perfecute the reders there of. Yet, I nevertheleffe with you/ doinge after the apostles erudiij. Pet. j ij. Pe. jij cion/as longe as I folowe no decevable fables/ will not be negligent to put my brethren in remembraunce (thogh they partly knowe them their felves/ and are stablysshed in the present trueth) ot those thynges wherby they maye the more evidently note the difceatfulnes of mortall man/ and the better come vnto the knowledge of the immortall god. Seynge the tyme at honde wherin god of his infinite mercy/ hath ordened before to make Luc. i theym thorowe Christ oure lorde parte Rom. j Ac. xiii takers also of his glorious will and porpos. Ebre. iij even as in the gospell oure faveoure before mar. iij. xvj to all his hadd promefed. I therfore conlu. iiij. ix fyderynge the worlde thus to be wrapped i. Io. v

in myfery and blindnes (and now in thefe Lu. viii. latter dayes becom an hole or denne of Ma. vii falce foxy hipocrites/ and a mancion for all ravenynge wolves difgyfed in lambes fkynnes/ which hate all love/ and with oute drede of god wander but for theire praye) have judged it a thynge moste convenient/ to fett this fmale treatous as a glas or myroure most cleare before all mens eyes. In the preface where of manyfestly they shall perceave/ howe grett daunger nowe a dayes it is/ the trueth other to defcribe with penne/ or with tonge to declare. In the Luc. vi lamentacion folowynge/ made by a bely beaft/ engendred amonge the grefy/ or anounted heap/ Ro. xvi wother wyfe called the papyfticall fecte (whom Chrift callethacroked/vntawarde/andcruellgene-Ma. xvi ration of venemous vipers) they may furly xvii groape and fele/ where of oure fpretuall Luce, ix lordes/ mafters/ and rulars (falcely fo named) have proceded/ and are come. with what prefomcion they difdayne the auncient and true noble bloud, and what preeminence and dignite they have obtayned through their faulce and crafti bryngynge vppe of the blafphemous maffe/ which principlally is their holde/ stede/ and defence. Forthermore in the dialoge enfuynge or brefe interlude/ is mas defcrybed with his abhominable ministers. as Popes/ Cardinalls/ biffhops/ abbotes/ monkes/ fryres/ and lyke wother. wherin also is declared whatt trees they are with their frute. annd what they shall remayne their maffe once difanulled/ and putt downe. Which all well confydered/ I hoape that the reder what ever he be/ will nott take this worke as a thynge convicious/ or a principle of hatred and debate. nor

yett despyse the ryches of the godnes/and Rom, ii of the pacience/ of the longe foferance of god. but will remember that his kyndnes only leadeth hym to repentaunce. and mekely with the sprete of quyetnes/fyrst iudge it/ and then confydre hym filfe. and fautleffe he shall fynde it a grett occasion/ to love/ and also to thancke god his father most mercifull/ which of his tender mercy hath nott delyvered hym vppe vnto a leawd mynde/with these vessels of wrathe/ and children of the devill/ to do those thynges which are nott comly/ ful of all Ioa, viii vnrightoufnes/ fornication/ wickednes/ Rom. ii covetoufnes/ malicioufnes. &c. and fofered hym nott to become lyke vnto theym/ a hater of god/ and of his godly worde. agaynst whose vngodlines/ and vnrightousnes/ the wrath of the hevenly god apereth. because they with holde the true rightousnes of god/ whiche commeth throwe the lyght of the gospell of Christ/ in the vnrightousnes of mans lawes and tradicions. Ye/ and as fayth. S. paul/ though they knowe the rightousnes of god/ howe they which foche thynges committ are worthey of death/ yett nott only do the fame/ but also have pleasure in the doars of them. Wherfore they are before god with oute excuse. seinge that knowinge god/ they glorify hym nott as god. nor yett are thanckfull. but wexe full of vanities in their ymaginacions. countynge theym felves wyfe where as in dede they are foles. For with their folyffhe and blynde hert/ they tourne the glory of the immortall god/ vnto the fimilitude of the ymage of mortall man. He shall lykwyse clearly perceve/ that we of duty colde do no leffe/ but for the prefervacion and tutell of the innocent and simple/

to declare the peftilent doblenes/ and decevable feduccion of the wicked. accordinge to the doctryne shewed vnto vs every where by Christ oure Ioan. vi. x. master. which cam to save annd not to destroye. For one rotten apple/lytell and lytell putrifieth mat. xiii an whole heape, a lytell fower leven the Luc, xii whole lompe of dowe, one rancklynge member/ the whole boddy. Shortly to conclude. Here in I am well perfuaded/ lett the vngodly roare and barcke never fo lowde/ that the fyre which Christ cam to kyndle on erth/ cannott butt burne. that is to faye/ his godly worde forevermore encreace and continue. Wherfore dere ij. re. xxij Psa. xvij brother/ yf eny mo foche fmale stickes come vnto youre hondes/ which ye shall iudge apte vnto the augmentacion of this fyre/fende them vnto me (yf in englonde they maye not be publiffhed) and by goddis grace with all my power and possibilitie/ I shall so endever my sylfe to kyndle theym/ that as many as are of the fede of abraham shall fe their light/ and therby Mat. v gloryfy their father celestiall/ which kepe you and youres continully strengthynge you with his

for ever Amen.



The Author of the worke.

Go forthe lytell treatous nothynge a fraide.

To the Cardinall of Yorcke dedicate

And though he threaten the be not difmayde

To pupplyffhe his abhominable eftate

For though his power he doeth elevate

Yett the feafon is nowe verily come

Vt inveniatur iniquitas eius ad odium.

The Treatous.

O my author howe shall I be so bolde
A fore the Cardinall to shewe my face
Seinge all the clargy with hym doth holde/
Also in faveour of the Kyngis grace
With furious sentence they will me chace
Forbiddynge eny persone to rede me
Whersore my deare author it cannott be.

The Author.

Thou knowest very well whatt his lyfe is Vnto all people greatly detestable/
He causeth many one to do amisse
Thorow his example abhominable.
Wherfore it is nothynge reprobable
To declare his mischese and whordom
Vt inveniatur iniquitas eius ad odium.

The Treatous.

Though his lyfe of all people is hated Yet in the maffe they putt moche confidence Whiche through out all the world is dilated As a worke of finguler magnificence/
Prestes also they have in reverence
With all wother persones of the spretualte
Wherfore my deare author it cannot be.

The Author.

O deare treatous thou mayst nott confyder
Their blynde affeccion in ignorance
Wherby all the worlde both farre and near
Hath bene combred with longe continuance.
Itt is goddis will his trueth to avaunce
And to putt antichrist oute of his kyngdom
Vt inveniatur iniquitas eius ad odium

The Treatous.

Well yett there is greate occasion of grudge
Be cause I apeare to be convicious.
Withouten fayle the clargy will me iudge
To procede of a sprete presumtuous/
For to vse soche wordes contumelious
It becommeth nott christen charite
Wherfore my deare author it cannot be.

The Author.

O my treatous it is goddis iudgement
So to recompence their madde blafphemy
Seynge they burned his holy testament
Thorowe the prowde cardinals tyranny
Agaynst whose harde obsynacy to crye
The stones in the strete cannot be dom
Vt inveniatur iniquitas eius ad odium.

The Treatous.

Vf I prefume to make relacion
Of fecret matters that be vncertayne
They will count it for diffamacion
Or thinges contryved of a frowarde brayne
To defcrybe their faultes it is but vayne
Except I were in fome authorite
Wherfore my deare author it cannot be.

The Author.

As touching that thou nede not to be deiecte
The trueth shalbe thy conservacion
Whyles thou presume no faultes to detecte
But wheare thou hast hadde certificacion
By their knowledge and informacion
Whiche have forsaken the whore of rome
Vt inveniatur iniquitas eius ad odium.

The Treatous.

Alas yett in their outragious furoure
They shall coursse and banne with cruel sentence
All those whiche have to me eny savoure
Ether to my saynge geve credence
In hell and heven they have preeminence
To do as they lyste with free liberte
Wherfore my deare author it cannot be.

The Author.

O treatous lett antichrift crye and roare Manaffynge with fulminacions His cruelte shalbe feared no moare Men knowynge his abhominacions
Fye apon his forged execracions.
Seynge his tyranny is overcome
Vt inveniatur iniquitas eius ad odium.

Fye on his dyvliffhe interdiccions
With his keyes lockis chaynes and fetters
Fye apon all his iurifdiccions
And apon those whiche to hym are detters
Fye apon his bulles breves and letters
Wherin he is named feruus fervorum
Vt inveniatur iniquitas eius ad odium.

Fye on his golden thre folded crowne
Whiche he vfeth to weare apon his head
Fye apon his maieste and renowne
Clayminge on erthe to be in Christis stead
Fye on his carkes bothe quycke and dead
Ex hoc nunc et usque in seculum
Vt inveniatur iniquitas eius ad odium.

Bliffed they be which are curfed of the pope
And courfed are they whom he doth bliffe
A courfed are all they that have eny hope
Ether in his perfonne or els in his.
For of almyghty god a courfed he is
Per omnia fecula feculorum
Vt inveniatur iniquitas eius ad odium.¹

¹ This refrain is taken from the Vulgate, and in the Douay version (1607-10. A.D.) is rendered—That his iniquitie may be found vnto hatred. In the Authorized Version the Hebrew is translated—Until his iniquity be found to be hateful.—Ps. xxxvi. 2.

Theare foloweth the lamentacion.

Alas alas for woo and bitter payne
Oppreffed withe grefe and forofull care
Howe shall we from hevy wepynge refrayne
Confyderynge the case that we in are.
We have now lost the pryce of oure welfare
Seynge that gone is the masse
Nowe deceased alas alas.

Wo worth the time that ever we were born
To fe the chaunce of this dolorours daye
For now ar we mocked and laughed to fkorn
Owre honour brought to extreme decaye
We maye well fynge alas and well awaye
Seynge that gone is the maffe
Nowe deceafed alas alas.

Aproche proud patriarkis with youre pope
Biffhops arfbyffhops and Cardinalls gaye
With all other prelatis which had your hope
To be mayntayned by the maffe all waye
Who fhall finde oure belly and ryche araye
Seynge that gone is the maffe
Nowe deceafed alas alas.

Drawe nere ye preftis in youre longe gownis
With all the fryres of the beggerly ordres
Com hither monkis: with brode fhaven crounis
And all foche as are fhoren above the ears/
Helpe me to lament with dolourous teares
Seynge that gone is the maffe
Nowe deceafed alas alas.

The dolfull deftruction of noble troye
Was never to man haulfe fo lamentable
Nor yett the fubuersion of Rome oure ioye
Vnder whom we were counted honorable.
O fortune fortune: thou arte vnfauorable
Seynge that gone is the masse
Nowe deceased alas alas.

Departed is nowe the maffe and clean gone
The chefe vpholder of our liberte
Wherby our whores and harlotis everychone
Were mayntayned in ryche felicite.
Full fore we shall repent this daye to se
Seynge that gone is the maffe
Nowe deceased alas alas.

Our baudis and brothels have loft ther finding Oure bastardes compelled to go astraye/Oure wynninge mill hath lost her gryndinge Which we supposed never to decaye.

Alas therfore what shall we do or saye Seynge that gone is the masse Nowe deceased alas alas.

Oure gay velvet gownis furred with fables
Which werre wont to kepe vs from colde
The paulfreys and hackeneis in oure ftables
Nowe to make chevefaunce must be folde
Adue forked mitres and crosses of golde
Seynge that gone is the masse
Nowe deceased alas alas.

We fhall nowe abate oure welthy tables
With delicate deyntyes fo delicious
Oure mery iestes and plefaunt fables
Are nowe tourned to matters dolorous
We must laye downe oure estate so pompous
Seynge that gone is the masse
Nowe deceased alas alas.

Oure fyngres shyninge with precyous stons
Sett in golden rynges of ryche valoure
Oure effeminate slesshe and tender bones
Shalbe constrayned to faule vnto laboure
For why decayed is all oure honoure
Seynge that gone is the masse.

Nowe deceased alas alas.

Where as we vsed apon mules to ryde
Nowe must we nedes prycke a fote a lone
Oure wantan daliaunce and bostinge pride
With wofull misery is over gone.

Oure gliftringe golde is turned to a ftone

Seynge that gone is the maffe.

Nowe deceased alas alas.

We had oure fervantes in most courtly wyse
In greate multitude following oure tayle
With garded lyverey after the newe gyse
Whome we frely supported to iest and rayle
How be it nowe eache from wother shall sayle
Seynge that gone is the masse/
Nowe deceased/ alas alas.

Oure povre kynred we lytell vnderstode/
And of whatt vilnes oure pompe did aryse.
We desdayned the estates of noble blode/
Nothynge asrayde oure betters to despyse.
Wherfor agaynst vs they will nowe surmyse
Seynge that gone is the masse/
Nowe deceased/ alas alas.

We were called lordes and doctours reverente/
Royally raignynge in the fpretualte.
In every place wheare we were prefente/
They vayled their bonetis and bowed a kne.
But it begynneth nowe wother wyfe to be.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

We devowred the fustenaunce of the poore/
Wastynge the goodes of people temporall.
Wherwith we norysshed many a whore/
To fatisfye oure pleasure beastiall.
And yett we were counted spretuall.
Vnder saveoure of the masse/
Nowe deceased/ alas alas.

Oure greate lordspippes and dominacions/With oure ryche iuelles and somptous plate.
Oure places and large habitacions/Adorned with hangyngis and beddes of state From oure hondes shall nowe be seperate. Seynge that gone is the masse Nowe deceased/alas alas.

A due/ oure ayde and fupportacion/
Wherby fortune fo merely did fmyle.
Farwele comforte and confolacion/
Thus foddenly chaunged with in a whyle.
Oure vayne confydence dyd vs fore begyle.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

By the maffe we were exalted fo hye/
That fcantly eny man we wolde once knowe.
We thought for to afcende vnto the fkye/
Havynge oure feate above the rayne bowe
But we are come downe agayne full lowe.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

The maffe made vs lordis and kyngis over all/
Farre and nere every wheare havyng power.
With honorable tytles they dyd vs call/
Dredynge to offende vs at eny houre.
Then were we as freffh as the garden floure.
Vnder favoure of the maffe/
Nowe deceafed/ alas alas.

Amonge all the people we went a fore/
By pretence of oure fayned holynes.
They reputed vs for haulfe goddes and more/
Thorowe the maffes beneficialnes.
Whiche is nowe tourned to oure hevines.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

The maffe was only oure finguler fuffrage/
To delivre the people from their fynne.
There was no prest in towne nor village/
But by the maffe his lyvynge did wynne.
Whose fuperfluite shalbe full thynne.
Seynge that gone is the masse/
Nowe deceased/ alas alas.

O faythfull maffe/ fo conftant and true.
In heven and erth continually.
We nowe thy chyldren shall morne and rue/
The chaunce of thy dekaye fo fodenly.
Conftrayned we are all to wepe and crye.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

By the maffe we had hye authorite/
In heven and erth takynge oure pleafure.
Kynges and prynces for all their dignite/
To difpleafe vs feared oute of meafure.
Alas we have nowe loft oure chefe treafure.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

The maffe made vs fo ftronge and ftordy/
That agaynft hell gates we did prevayle.
Delyveringe foules oute of purgatory/
And fendynge theym to heven with out fayle
Who is he then that wolde nott bewayle.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

Of all maner thynges the comodyte/
By the maffis healpe only did depende.
From fycknes and peftilent mortalite/
The focoure of the maffe did vs defende.
All prosperite that oure lorde did sende.
Was for favoure of the maffe
Nowe deceased/ alas alas.

The maffe farre excedeth mannis reafon/ Oft tymes of foule wether makynge fayre. It caufeth frute for to rype in feafon/ Puttynge awaye infeccions of the ayre. Greate eftates frendshippe stably to repayre. Have confirmacion by the masse Nowe deceased/ alas alas.

The maffe in due tyme procureth rayne/
Wherby floures and erbes freffhly do fprynge.
And maffe maketh it for to feace agayne/
When it fo aboundeth to their hyndrynge.
All maner matrymony and maryinge.
Is folemnyfed by the maffe/
Nowe deceafed/ alas alas.

To foudears and men goynge a warre fare/
The maffe is ever a fure proteccion.
It preferveth people from wofull care/
Dryvynge awaye all affliccion.
Alas who can fhewe by defcripcion.
All the proffettis of the maffe/
Nowe deceafed alas alas.

O wofull chaunce: most infortunate/
So fodenly makynge comutacion.

Never fence the worlde was fyrst create/
Was there a thynge of soche reputacion.

For in every londe and nacion.
All goodnes cam by the masse/
Nowe deceased/ alas alas.

Whatt avayleth nowe to have a shaven hedde/ Or to be aparelled with a longe gowne. Oure anoynted hondes do vs lytle stedde/ Wher as the masse is thus plucked downe Vnto oure dishonowre all doeth rebowne. Seynge that gone is the masse/ Nowe deceased/ alas alas.

The gooddes of the churche are taken awaye/ Geuen to povre folkes foffrynge indigence. The devyne fervyce vtterly doeth decaye/ With halowed oyle/ falt/ and frankynfence. To holy water they have no reverence. Seynge that gone is the maffe/ Nowe deceafed/ alas alas.

All people because the masse is departed/
Seketh nowe/ Ceremonies to consounde.
The aultres of the lorde are subuerted/
With ymages which cost many a pounde.
The temples also are throwen to the grounde
Seynge that gone is the masse/
Nowe deceased/ alas alas.

Wherfore nowe of my lamentacion
To make an ende with oute delaye.
Fare wele O holy confectacion/
With blyffed fanctus and agnus dei.
No lenger nowe with you we can praye.
Seynge that gone is the maffe/
Nowe deceafed/ alas alas.

A due/ gentle dominus vobifcum/
With comfortable/ ite missa est.
Requiem eternam/ is nowe vndon/
By whom we had many a fest.
Requiescat in pace and goode rest.
Seynge that gone is the masse/
Nowe deceased/ alas alas.

T neve foloweth a brefe Dialoge bet= were two prestes servauntis/ na= med Watkyn, and Heffrape.

Matkyn Effraye/ hardest thou oure master/ Thus with lamentable maner/ Most pitously complayne?

Heffrage Herde it catha? yee be th[e]roode/ I praye god turne it vnto goode/

That it be nott to oure payne. But is it of a very furety/

As it is fpoken in the country/ That the holy maffe is deade.

Matt. T Dead? yee Ieffraye by my hande/ And that thou myght well vnderstande/ Hadde thou eny witt in thy heade. For the foroufull constraynte/ Of oure masters complaynte/

Allonely for hys deceace was. Wherfor lett vs oure counfell take/ What shyfte for vs is best to make/

Seynge that deceaced is the maffe.

Hef. Mary watkyne thou fayest very trothe/ We shall have but a colde brothe/ I feare me shortely after this. But I praye the tell me nowe playne/ Was he by eny myschaunce slayne/

Or was it for age that he deade is. Mat. Naye/ it was not furly for age/

For he was of lufty courage/

Though he had very many yeres. Also he had continued still/

Yf prestes myght haue had their will/ With the helpe of monkes and fryres.

Butt he was affauted fo fore/ That he coulde refift no more/ And was fayne to geve ouer.

Then cam his aduerfaries with myght/ And flewe hym oute of honde quyght/ As though he had bene a faulce rover. T With what wepen did they hym kyll/ Het. Whether with polaxe or with bill? A goode felowshippe lightly tell. Cat, I Nave: with a sharpe two edged sworde/ Which as they fave was goddis worde/ Drawne oute of the holy gospell. And is goddis worde of foche myght/ Fet. That it flewe the maffe downe right/ Of fo auncient continuaunce? My thynketh it shulde not be true/ Seynge that preftes wolde hym refcue/ With worldly ryches and fubflaunce. Monkes/ channons/ all shaven crownes/ Wolde have brought their villagis and tounes/ With their whole religious rable. Which vnder antichriftis raygne/ Are of fectes variable and vayne/ Forto be reckened in numerable. Oure mafter also I dare faye/ With many wother prestes gave/ Whom I knowe very well. Wolde have fpent all their goode. Yee verely their owne hert bloude/ To helpe maffe agaynft the gospell. Toffhe man they did all their best/ Wat. Not fparynge to opyn their cheft/ Gevynge out brybes liberally. Wherby they had gret confidence/ For to have done moche affiftence/ In ayde of the maffe certaynly. But it provayled theim nothynge/ For goddis worde hath foche workynge/ That none maye relift contrary. Well/ yet take it for no fcorne/ Het. I tell the wheare as I was borne/ They refift the gospell openly.

And the principall doars be fuche/ As nowe a dayes governe the churche/ No fmale foles I promes the. And namly one that is the chefe/ Whiche is not fedd/ fo ofte with roft befe/ As with rawe motten fo god helpe me. Whose mule yf it shulde be folde/ So gavly trapped with velvet and golde/ And geven to vs for oure fchare. I durst enfure the one thynge/ As for a competent lyvynge/ This feven yere we shulde not care. **Mat.** If Yf he be foche what is his name/ Or of what regarde is his fame? I befeche the shortly expresse. Mary/ fome men call hym Carnall/ And fome fave he is the devill and all/ Patriarcke of all wickednes. Well/ to be brefe with outen glofe/ Mat. And not to fwarve from oure purpofe/ Take goode hede what I shall saye. The tyme will come or it be longe/ When thou shalt fe their statly thronge/ With miferable ruyne decaye. Note wele the enfample of Rome/ To what mifery it is come/ Which was their hedde principall. Goddis worde the grownde of vertue/ They went aboute for to fubdue/ Wherby they have gotten a faule. Televe me/thou fpeakest reason/ I trowe we shall fe a season/ To the confusion of theym all. But nowe to oure mater agayne/ I wolde heare mervelously fayne/ In what place the maffe deceafed. That. In Strafbrugh/ that noble towne/ A Cyte of most famous renowne/ Wheare the gospell is frely preached.

Eet.

Het.

And what dost thou their names call/ Het. Which were counted in especiall/ The aduersaries of the masse? Mat. Truly there where clarkes many one! And gretly learned every chone/ Whose names my memory do passe. Howe be it/ Hedius/ Butzer. and Capito, Celarius/Symphorian/ and wother mo/ In dede were reputed the chefe. Whose lyuynge is so inculpable/ That their enemies with oute fable/ In theym coulde fynde no reprefe. Het. What did then the temporalte/ Wolde they all there vnto agre/ With outen env diffencion? **Matt.** T As for the commens vniuerfally/ And a greate parte of the fenatory/ Were of the fame intencion. Though a feawe were on the wother fyde/ But they were lyghtly fatisfyed/ When they could nott goddis worde denaye Hef. I perceaue then manifeftly/ The biffhoppe with his whole clargy/ Were abfent and a waye. Mat. They were not absent I the enfure/ For with the maffe they dyd endure/ Whyls to fpeake they had env breth. In fomoche that for all this/ The biffhoppe ceafeth not with his/ To revenge the maffes death. He spareth nott to course and banne/ Doynge all that ever he canne/ To revoke masse vnto lyse agayne. He spendeth many a gulden/ To hange/ morther/ and bren/ The maffes aduerfaries certayne. Hef. And getteth he any goode therby?

Mat. T But littell yet I the certefy/

And I trowe leffe he shall have.

Nowe for all his hye magnificence/ They counte hym favynge reuerence/ Not moche better than a knave. Het. T Peace whorsone/ beware of that/ I tell the his fkynne is confecrat/ Anoynted with holy ovntmente. Tat. Tyee/ fo many a knaves skinne/ Is grefyd with out and with in/ And yett they are not excellente Het. Cockes bonnes/ this is rancke herefy/ Yf it were knowne: by and by/ Thou shuldest a saggote beare. To fpeake fo of foche a prelate/ Whiles they are all of the fame rate/ For the more parte every wheare. But to the purpose that we beganne/ What did monkes and fryeres thanne/ When maffe went thus to wracke? So vttered was their abusione/ That with great confusione/ They were fayne to flande abacke. • Och: I knowe a fryer in a place/ Het. Whom they call father Matthias/ Yf he had bene at this brayde. He wolde have made foche a noyfe/ With his horrible shrill voyce/ Able to have made theym afrayde. Toffhe/ there were fryres two or thre/ delat. In fayth as grett panched as he/ With bellies more then a barell. Which for all their learned ftrengthe/ Were fo confounded there at lengthe/ That they gave over their quarell. What made Ihon Faber and Emfer/ Hef. With their ayders Eckyus and Morner/ Did they vnto maffe no focoure? Wat. Tyes truly/ with wordes of greate bofte/ They spared not to sende their ofte/ Threatnynge with fearfull terroure.

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Howe be it they had foche impediment/ That they coulde not be there prefent/ As thou fhalt the cafe vnderstonde. Emfer fomtyme a reguler chanon/ To defende the maffis cannon/ Longe before had taken in honde. Which craftely to vpholde with lyes/ So grevously troubled his eyes/ And also encombred his bravne. That there was no remedy/ But he was fayne certenly/ At home/ a fole to remayne. Flatterynge Faber/full of difdayne/ Was newe admitted to be chaplayne/ Vnto duke Ferdinand by othe. Wherfore he had ynough of bufynes/ To diffwade the dukes noblenes/ From favourynge the godly trothe. As for Morner/ the blynde lawear/ And Eckius/ the frowarde fophistrar/ They have afore castynge wisdome. That in foche honorable audience/ Wheare as wyfe clarckes are in prefence/ They will nott very gladly come. Medled nott Erafmus/ in this matter Which fo craftely can flatter/ With cloked diffimulacion? THe was bufy to make will free/ A thynge nott possible to be/ After wyfe clarckis estimacion. Wherfore he intermitted lytle/ As concernynge the maffis tytle/ With eny maner affercion. He feareth greatly fome men fave/ Yf maffe shulde vtterly decaye/ Least he shulde lose his pension. Notwithstondynge he hath in his hedde/ Soche an opinion of the god of bredde/

That he wolde lever dye a marter.

Het.

CHat.

Then ever he wolde be of this confent/ That christ is not theare corporally present/ In bredde wyne and water. Alfo he has geven foche a laudacion/ Vnto the ydols of abhominacion/ In his glofynge piftles before tyme. That yf he shulde wother wyse reclame/ Men wolde impute vnto his blame Of vnftable inconftancy the cryme. Het. THowe did they then with lovayne/ And with the vniuerfitie of Colayne/ Made they right noght for maffis parte? Wat. T Yes furly with terrible vociferacion/ They made wonderfull exclamacion/ The worde of god to fubverte. They fent thether Thomas and Scote/ With wother questionistes god wote. Full of crakynge wordes inopinable. But when it cam to the effecte/ They were fo abaffhed and dejecte/ That once to hiffe they were nott able. It was a thynge playnly acorft/ That maffe went thus by the worst/ Havynge fo many on his wynge. Goddis worde is fo efficacious/ Wat. And of strengthe so mervelous/ That agaynst it is no resistynge. Nevertheleffe amonge this araye/ Was nott theare one called Coclaye/ A littell pratye foolyffhe poade? But all though his flature be fmall. Yett men faye he lacketh no gall/ More venemous then any toade. [Should be Wat.] No/forhehaddeanotheroccupacyon/ Wat. Wrytinge to the englysshe nacyon/ Inuencyones of flatterye. To Englonde? in goode tyme/ I trowe the vrchyn will clyme/

Hef.

Hef.

Het.

To fome promocion haftely.

Wat. Or els truly it shall cost hym a fall/ For he is in fauoure with theym all/ Which have the gospell in hate. Continually he doth wryte/ Euer laborynge daye and nyght/ To vpholde antichriftes eftate. Of papiftes he is the defender/ And of Luther the condemner/ The gospell vtterly despysynge. To forge lyes he has no shame/ So that they fomewhat frame/ With the processe of his writynge. He wrote of late to Herman Rynckel Wastynge in vayne paper and yncke/ Pomeranes epyfile to corrupte. Which by christen men requyred/ Accordinge as he was defired/ Dyd his parte theym to instructe. No thynge ther in was reprobable/ But all to gedder true and veritable/ With out herefy or eny faulte. Howe be it this wretch vnfhamfaft/ Thorowe malicie was not a gast/ The trueth with lyes to affaulte. T Yf he be as thou fayst he is/ Hef. I warant he shall not mis/ Of a benefice and that fhortly. For I enfure the oure Cardinall/ With wother biffhops in generall/ Love foche a felowe entierly But lett this nowe passe and go to/ What is best for oure proffit to do/ Seynge maffe hath made his ende? Wat. TSurely as farre as I can geffe/ We are lyke to be mafterleffe/ Yerre it be longe fo god me mende. For as fone as the maffe is buried/ Oure mafter shalbe beggered/

Of all his ryche poffession

Then mate I put the out of doute Hef. It is goode that we loke aboute/ Least we solfe a newe lesson. Howe be it/howe longe will it be/ Or ever that we shall se/ Of this dedde maffe the buriall? [Should be Wat.] As touchynge that in very dede/ tat. They are nott yett fully agrede/ But I suppose shortly they shall/ Some wolde have hym caried to Rome/ For be cause of all christendome/ It is the principall Ce. And fome wolde have hym to France/ Because of the noble mayntenaunce/ That he had of Parys vniverfite. Some also perswade in goode ernest/ That in Englonde it were best/ His dedde coors rychly to begraue Fef. Nowe after my folyffhe conjecture/ They coulde nott for his fepulture/ Devyfe/ a better place to have. Also theare is Sayncte Thomas schryne/ Of precious stones and golde syne/ Wherin the maffe they maye laye. Wherof the ryches incomprehensible As it is fpoken by perfones credible/ Myght an Emperours raunfome paye. Morover theare is the Cardinall/ Of whose pompe to make rehearceall/ It paffeth my capacite. With flately biffoppes a greate forte/ Which kepe a mervelous porte/ Concernynge worldely royalte. Prestes also that are seculer/ With monkes and chanons reguler. Abounde fo in possession. That both in welfare and wede/ With oute doute they farre excede/ The nobles of the region.

Mat. T Yf it be thus as thou dost declare/ It is best that masse be buried theare/ With due honorable reverence. Hef. The but they have a frowarde witt/ And par case they will not admitt/ But vtterly make refistence? That. Tholde thy peace and be content/ The gospell by a commaundment/ To do it will flraughtly they compell. Hef. They fett nott by the gospell a flye/ Diddeft thou not heare what villany/ They did vnto the gospell? Why/ did they agaynft hym confpyre? Mat. Hef. T By my trothe they fett hym a fyre/ Openly in London cite. TWho caused it so to be done? Mat. In fothe the Biffhoppe of London/ Hef. With the Cardinallis authorite. Which at Paulis croffe erneftly/ Denounced it to be herefy/ That the gofpell shuld come to lyght. Callynge theym heretikes excecrable/ Whiche caused the gospell venerable/ To come vnto laye mens fyght. He declared there in his furioufnes/ That he found erroures more and les/ Above thre thousande in the translacion. Howe be it when all cam to pas/ I dare faye vnable he was/ Of one erroure to make probacion. Alas he fayde/ mafters and frendes/ Confyder well nowe in youre myndes/ These heretikis diligently. They fave that commen women/ Shall affone come vnto heven/ As those that lyve perfectly. Mat. I And was that their very fayinge?

> After this wyfe with oute faynynge/ In a certayne prologe they wryte.

Het.

That a whoare or an open fynner/ By meanes of Christ oure redemer/ Whom god to repent doth incyte. Shall foner come to faluacion/ By meritis of Christis passion/ Then an outwarde holy lyver. They did there none wother thinge shewe/ Mat. Then is rehearced in mathewe/ In the one and twenty chapter. Tor all that/he fayde in his fermone/ Rather then the gospell shulde be comone/ Bryngynge people into erroure He wolde gladly foffre marterdome/ To vpholde the devyls fredome/ Of whom he is a confessoure. Watt. Why/ makeft thou hym a faynt? T Euen foche a one as paynters do paynt/ On walls and bordes artificially. Which with myters/ croffes/ and copes/ Apere lyke gaye biffhops and popes/ In ftrawnge fassion outwardly. But they are ydols in effecte/ Mamettis of antichriftis fecte/ To blynd folke deceatfully. I perceave well nowe that/ honores/ Mat. As it is fpoken/ mutant mores/ With foche men most commenly. But thynkest thou in thy mynde/ That he coulde in his herte fynde/ In foche a cafe death to fouffer/ Nave/ yt it was a worde of office/ I warante he is nott fo foliffhe/ To putt his boddy fo in daunger. Nevertheleffe with tonge and porffe/ All though he shulde fare the worsse/ Gladly he will do his dever. To plucke the worde of god downe

And to exalte the thre folde crowne

Of antichrift his bever.

Hef.

Hef.

Hef.

Alfo there is a charge vnder payne/ That no man eny thynge retayne/ Of the gospell newly translate. For yf they prefume the contrary/ They lofe their goodes with oute mercy/ And their boddies to be incarcerate. Morover that no clarcke be fo bolde/ Prevy or pearte/ with hym to holde/ Preachynge ought in his favoure. But contrary their braynes to fett/ Bothe in fcoles and in the pulpett/ Hym and all his to dishonoure. Wherfore it boteth the gospell nothynge As concernynge the maffis buryinge/ To fende eny precepte thether. For they had lever by this daye/ Go vnto the devill straught waye/ Then to obeye hym in eny maner/ This paffeth of all that ever I hearde/ Wat. I wonder they were nott a fearde/ Of fo notable blasphemy. Nott with flondynge their interrupcion/ Shall tourne to their destruccion/ At longe runnynge fynally. For though they caused to be brent/ The outwarde shaddowe or garment/ Of goddis worde fo hye of pryce. Yett the grownde of his maiesty/ Printed in christen hertes fecretly/ They are nott able to prejudyce. Therfore whyther they will or nill/ Yf it be the holy gospels will/ Maffe in Englonde to bury. Let they crake vntill they burft/ Doyng their best and their wurst/ Itt avayleth not a chery. They are worldly and carnall/ And the gospell is spretuall/

Affifted with angels prefence.

Tyf it come vnto that reckenynge/ Hef. They will mo angels with theym brynge/ Then shalbe in the gospels assistence. Wat. T Have they of angels eny garnyfon/ Hef. TYe god knoweth many a legion/ Att all tymes theym to focoure. THat. T Howe do they these angels gett? T By my fayth of povre mens fwett/ Hef. Which for theym fore do laboure. Wat. T Aha/ I wott well what thou meane/ Soche angels are nott worthe a beane/ Yf it come to the poynt once. But nowe wolde I heare the expresse/ The maner of their holynesse/ Brefly declared att once. Hef. Mary that is done forthe with all/ For they have no holynes attall/ As farre as I fawe yett ever. Howe be it shortly to discousse/ Their proude estate so glorious/ I shall here my felse endever. Fyrst as I sayde there is a Cardinall/ Which is the Ruler principall/ Through the realme in every parte. Wat. ■ Have they not in Englonde a Kynge? Hef. ¶ Alas manne/ fpeake not of that thynge/ For it goeth to my verye harte. And I shall shewe the a cause whye/ There is no Prynce vnder the fkye/ That to compare with hym is able. A goodly persone he is of stature/ Endued with all gyftes of nature/ And of genttylnes incomparable. In fondrye sciences he is sene/ Havynge a ladye to his Qwene/ Example of womanlye behaveoure. Notwithstandynge for all this/ By the Cardinall ruled he is/ To the diffayninge of his honoure.

Mat. Doeth he followe the Cardinales intente? I Yee/ and that the commones repente/ Hef. With many a wepynge teare. Mat. The Cardinall vexeth theym than? Fef. Alas fens Englande fyrst began/ Was never foche a tyrante theare. By his pryde and faulce treachery/ Whoardom and baudy leachery/ He hath bene fo intollerable. That povre commens with their wyves/ In maner are weary of their lyves/ To fe the londe fo miferable. Through all the londe he caused periury/ And afterwarde toke awaye their money/ Procedynge most tyrannously. The povre people nedy and bare/ His cruell herte wolde nott fpare/ Leavynge theym in greate mifery. Infomoche that for lacke of fode/ Creatures bought with Christis blode Were fayne to dye in petous cas Alfo a ryght noble Prince of fame/ Henry a the ducke of buckyngame/ He caused to deve alas alas. The goodes that he thus gaddered/ Wretchedly he hath fcattered/ In causes nothynge expedient. To make wyndowes/ walles/ and dores/ And to mayntayne baudes and whores/ A grett parte therof is fpent. TLet all this pas I praye the hertely/ Cclat. And shewe me fomwhat feriously/ Of this fpretuall magnificence. Hef. Fyrst he hath a tytle of. S. Cecile/ And is a Legate of latere/ A dignitie of hye premynence.

He hath biffhopryckes two or thre/ With the popes full authoritie/ In cases of dispensacion.

⁶ Should be Edward Stafford, 3rd Duke of Buckingham, beheaded

Yf he be faulen in the fentence/
Of the grett excommunication?

Het. That he maye in all maner cafes/
Howe be it he geueth nothynge grates
But felleth all for reddy money.
Excepte courfes and bleffynges
With fyght of his golden rynges
All this he geveth frely.

Of the popis benygnite/
As it is spoken abroade?

Hef. He flondeth in the popes roume/ Havynge of his bulles a grett fome/ I trowe an whoale carte loade. Wherwith mens porfes to descharge/

He extendeth his power more large/ Then the power of almighty god. For whether it be goode or ill/

His pervers mynde he will fulfill/ Supplantynge the trueth by falfhod.

To gett hym a fynguler name/ The londe he bryngeth out of frame/ Agaynft all goddis forbod.

He tourneth all thynge topfy tervy/ Not sparyng for eny symony/

To fell fpretuall gyftes. In grauntes of confanguinite To mary with in neare degre/

He getteth awaye mens thryftes. Of feculer folke he can make reguler/ And agayne of reguler feculer/

Makynge as he lyft blacke of whyte.

Open whordom and advoutry/
He aloweth to be matrimony/
Though it be never fo vnryght.

Laufull wedlocke to divorce/ He geveth very lytle force/

Knowynge no cause wherfore.

He playeth the devill and his dame/ All people reportinge the fame/ Coursse the time that ever he was bore. It cannot fyncke in my mynde/ Mat. That the Cardinall is fo blynde/ To make eny foche diuorcement. Though it be nott in thy belefe/ Hef. I tell the to putt it in prefe/ He doth all that he can invent. Wat. T Bitwixte whom dost thou wene? Bitwixte the Kynge and the Quene/ Hef. Which have bene longe of one affent. T Some cause then he hath espyed/ Wat. Which afonder theym to devyde/ Is necessary and vrgent. Nothynge but the butcher doth fayne/ Hef. That the goode lady is barayne/ Lyke to be past chylde bearynge. Had the kynge never chylde by her? Mat. No man fawe ever goodlyer/ Hef. Then those which she forth did brynge. Wat. Is there eny of theym a lyve? TYe a Princes/ whom to descryve/ Hef. It were herde fo an oratoure. She is but a chylde of age/ And yett is she bothe wyse and fage/ Of very beautifull faveoure. Perfectly she doth represent/ The finguler graces excellent/ Bothe of father and mother. Howe be it all this not regardynge/ The carter of yorcke is meddelynge/ Forto divorce theym a fonder. TExt. T Are nott the nobles here with offended? Tyes/ but it can not be amended/ Hcf.

As longe as he is the ruler.

I thynke the Quene is not faulty/
But hathe done ynough of her party/
Yf it had pleafed goddis benificence.

Hef. I None is faulty but the butcher/ Whom almyghty god doth fuffer/ To fcourge the peoples offence. Vnto god he is fo odious/ That nothynge can be prosperous/ Where as he hath governaunce. Sens that he cam fyrst forwarde/ All thynges have gone backwarde/ With moche myschese and mischaunce. No yerly purpose he doeth intende/ That euer commeth to a goode ende/ But damage and tribulacion. What. In these parties it is verifyed/ That he hath a college edified/ Of mervelous foundation. Of preuy houses of baudry/ Hef. He hath made a flues openly/ Endued with large exibicion. TLycknest thou to whoarmongers/ Wat. A colage of clarckes and fcolears/ Enfuynge learned erudicion. Hef. Thou mayst perceave/ by reason/ That vertue shalbe very geason/ Amonge a forte of ydle lofels. Which have ryches infinite/ In welth and worldly delyte/ Geven to pleafure and nothynge eles. They rede there both greke and ebrue/ Mat. I will not fave but it is true/ Hef. That there be men of great science. Howe be it where pryde is the begynnynge. The devill is commenly the endynge/ As we fe by experience. And if thou confyder well/ Even as the towre of Babell/ Began of a prefomption. So this colledge I dare vndertake/ Which the Cardinall doth make/

à

Shall confunde the region.

What is it to fe dogges and cattes/ Gargell heddes and Cardinall hattes/ Paynted on walles with moche coft. Which ought of dute to be fpent/ Apon povre people indigent/ For lacke of fode vtterly loft. ¶ Hath he for foche folke no providence? Mat. No/ favynge only to rid them hence/ Hef. A proper waye he ymageneth. • After what maner porviaunce? Mat. Truely leaft they shulde be combraunce/ Hef. A warfare he them fendeth. Many of theym then are flayne? Mat. They never come home haulfe agayne/ Hef. I maye tell the in goode plyght. For fome be taken prefoners/ And fome are dedde of the fevers/ Many of theym lofynge their fyght. Of twenty thousande fyghtynge men/ Scant returneth home agayne ten/ In good flate and perfect lykynge. For the more parte made beggers/ And fo become robbers and ftelers/ Wherby they have a shroade endynge. Mat. He fareth nott the better for warre Hef. Tyes mary/ it doth hym prefarre/ To more gaynes than I can rehearce/ For fyrst or the warre do begynne/ They laboure his favoure to wynne/ Gevynge gyftes many and dyvers. And yf it cannot be fo pacifyed/ They brybe hym on the wother fyde/ At the leaft for to be favoured. And fynally warre for to ceace/ With rewardes they must hym greace/ Or els peace cannot be performed. Tothe he practyfe foche conveyaunce? Celat. Tye/ and for that cause in Fraunce/ Het. This warre tyme he was beloved.

THat. Thou makest hym then a trayter? Hef. I recken hym a falce fayterer/ Yf the very trueth were proved. Well lett this pas/ howe dothe he/ In gevynge grauntes of liberte/ And cases that be dispensable? Fef. THe followeth the common practyfe/ Of marchantes in their marchandyfe/ To gett worldly goodes movable. Savynge they take grett laboures/ And he doth all by his factoures/ Reftynge in quyet felicite. He hath falce farifes and fcrybes/ Gapynge for nothynge but for brybes/ Full of fraudes and perverfite. They are named yett wother wyfe/ Cat. Hef. Trothe/ but they followe their gyfe/ In wicked operacions. **What.** I put a cafe nowe they be leawde/ As I thyncke they are all be fhrewde/ In their administracions. Shall they to hell for the Cardinall/ Or els thynkest thou that he shall/ Go thether in his owne persone? Hef. Though he have here foche prerogative/ In all poyntes that be difpensative/ To performe it by commyffion. Yett in this poynt fekerly/ He must performe it perfonally/ Withoute env exemption. West. If Yf he be as thou hast here fayde/ I wene the devils will be afrayde/ To have hym as a companion. For what with his execracions/ And with his terrible fulminacions/ He wolde handle theym to. That for very drede and feare/ All the devils that be theare/

Wilbe glad to let hym go.

As for that thou mayst be affured/ Het. The devils with courffes are invred/ As authours there of with out fayle. T What vf he will the devils bliffe? Mat. Hef. They regarde it no more be giffe/ Then waggynge of his mules tayle. Mat. ■ Doth he vie then on mules to ryde? Hef. I Ye and that with fo fhamfull pryde/ That to tell it is not possible. More lyke a god celestiall/ Then eny creature mortall/ With worldly pompe incredible. Before hym rydeth two prestes stronge/ And they beare two croffes right longe/ Gapynge in every mans face. After theym folowe two laye men fecular/ And eache of theym holdynge a pillar/ In their hondes/ fleade of a mace. Then followeth my lorde on his mule/ Trapped with golde vnder her cule/ In every poynt most curiously. On eache fyde a pollaxe is borne/ Which in none wother vie are worne. Pretendynge fome hid miftery. Then hath he fervauntis fyve or fix fcore/ Some behynde and fome before/ A marvelous great company. Of which are lordes and gentlemen With many gromes and yemen/ And also knaves amonge. Thus dayly he procedeth forthe/ And men must take it at worthe/ Whether he do right or wronge. A grett carle he is and a fatt/ Wearynge on his hed a red hatt/ Procured with angels fubfidy. And as they fay in tyme of rayne/

> Fower of his gentelmen are fayne/ To holde over it a cannopy.

Hef.

Fef.

Mat.

Hef.

Kef.

Hef.

Tef.

Hef.

Befyde this to tell the more newes/ He hath a payre of costly shewes/ Which fildom touche eny grownde. They are fo goodly and curious/ All of golde and stones precious/ Costynge many a thousande pownde. Mat. ¶ And who did for thes shewes paye? Truly many a ryche abbaye/ To be easied of his vifitation. T Doth he in his owne persone visit? Mat. No/ another for hym doth it/ Hef. That can skyll of the occupacion. A felowe nether wyfe nor fadde/ But he was never yett full madde/ Though he be frantyke and more. Doctor Alyn he is named/ One that to lye is not affhamed/ Yf he fpye avauntage therfore. Are foche with hym in eny pryce? CHat. TYe/ for they do all his advyce/ Whether it be wronge or right. ■ Hath the Cardinall eny gay mansion? T Grett palaces with out comparefon/ Most glorious of outwarde fight. And with in decked poynt device/ More lyke vnto a paradice/ Then an erthely habitacion. He commeth then of fome noble flocke? Mat. His father coulde fnatche a bullock/ A butcher by his occupacion. T Howe cam he vnto his glory? Wat. T Playnly by the devils policy/ As it is every wheare fayde. Are the flates here with all content. Mat. TYf they fpeake aught they are fhent/ Wherfore I tell the they are a frayde. Whatt abstinence vseth he to take? Wat. ■ In Lent all fyfshe he doth forfake/

Fedde with partriges and plovers.

Wat. THe leadeth then a Lutherans lyfe? O naye/ for he hath no wyfe/ But who ares that be his lovers. Mat. TYf he vfe whoares to occupy/ It is grett marvell certaynly/ That he efcapeth the frenche pockes. THe had the pockes with out fayle/ Hef. Wherfore people on hym did rayle/ With many obprobrious mockes. THe was then abhorred of his prince? TPlat. T By my troth man/ not an ynche/ Hef. Still in favoure continually. T By the devill then he worketh? oolat. Truly fo every man judgeth. Walcf. But alas what remedy? T Hath he children by his whoares also? Wat. I Ye and that full prowdly they go/ Hef. Namly one whom I do knowe. Which hath of the churches goodes clerly/ More then two thoufand pownde yerly/ And yett is not content I trowe. His name is mafter Winter/ For whom my lorde his father/ Hathe gotten of the frenche kynges grace. That when the biffhop of Rone/ Out of this lyfe is dedde and gone/ He shall fuccede hym in his place. Mat. And is his father as redy/ To promoute the noble progeny/ As he is towardes his baftardes? ■ He fauoureth lytell noble lynage/ Hef. Takynge a waye their heritage/ Rather then to fett theym forwardes. He breaketh mens testamentes/ And contrary to their intentes/ At his owne mynde and pleafure. He wilbe nedes their exfecutours/ Sayinge with the devill all his oures/

Rychely to encreace his treafoure.

Many a goode ladys iovnter/ He engrofeth vp into his cofer/ Of the which fome here to name. I recken the Countes of Darby/ With the Countes of Salfbury/ Alfo the Duches of Buckyngame. Mat. Is the devil foche an whorfone? Fef. T Och/ there is nether duke ne barone/ Be they never of fo grett power. But they are conftrayned to croutche/ Before this butcherly floutche/ As it were vnto an Emproure. Nowe furly then after my mynde/ Mat. They cannot foche another fynde/ The dedde maffis office to folempnife. Hef. TYf it be his pleafure he maye/ Howe be it he vieth lytell to praye/ For it is late or he do arvfe. Alfo as farre as I canne mufe/ To do this office he will refuse/ Dredynge his pompe therby to lofe. **What.** T As for that/ it shall nothynge skyll/ Playnly yf it be the gospels will/ Do it he must and cannot chose. Fef. Tyet it wilbe a parelous busines/ For biffhops and prestes doubles/ To ayde hym will nott be flacke. Though they loue hym as the devill/ Yett to do the gospell some evill/ No diligence in theym shall lacke. T Have the biffhops fo grett ryches/ Mat. Fef. It is not possible to expres/ The treafure of the foretualte. The What / are the biffhops divines? Mat. Te they can wele fkyll of wynes/ Het. Better then of devinite. Lawears they are of experience/ And in cases agaynst conscience/

They are parfet by practyfe.

To forge excommunications/ For tythes and decimations/

Is their continuall exercyfe.
As for preachynge they take no care/
They wolde fe a courfe at an hare/

Rather then to make a fermon. To followe the chace of wylde dere/Paffynge the tyme with ioly chere/

Amonge theym all is common. To playe at the cardes and dyce/Some of theym are nothynge nyce/

Both at hafard and momchaunce. They dryncke in gaye golden bolles/ The bloudde of povre fimple foules/

Periffhynge for lacke of fustenaunce. Their hongery cures they never teache/Nor will soffre none wother to preache/

But foche as can lye and flatter. Biddynge the beades after this rate/Ye shall praye for the goode estate/

Of my lorde my master.

And fo redynge a ragge mans roule/ He exhorteth to praye for the foule/

Of this perfone and of that.
Which gave boke/ bell/ or challes/
To the fortheraunce of goddis ferves/

Babblynge he wotteth neare what. Soche preachers be commended/ And the wother are reprehended/ Which preache the gofpell purly. So they fitt apon couffhens fofte/ Their royalte exalted alofte/

They regarde nott goddis worde furly.

They are fo geven to avaryce/ That they ponder no preiudyce/

Happenynge to the comen weall. They noryffhe fervauntes in ydelnes/ Which when they are mafterles/

Are constrayned to begge or steale.

To tell all the abhominacion/ Of their wretched converfacion/ It were bothe longe and tedious. If the biffhops do fo abounde/ Mat. Howe are feculer prestes founde/ With perfons which be religious? Thynkest that with theym it is fcant/ Hef. Naye naye man/ I the warant/ They fele no indigent rearage. For they have goodes innumerable/ And fare moche better at their table/ Then lordes of worthy parage. Fortune with presses runneth on wheles So that fome have after their heles/ A fcoare of yemen taule and floute. Whom forto mayntayne ydely/ They have benefyces very many/ In the country there aboute. Wherby they are fo proude and vayne/ That the noble men they difdayne/ With fcornfull indignation. Though peraventure their fathers/ Were other fowters or cobblers/ Of no maner reputation/ As for religious folke to be brefe/ In all Englonde they have the chefe/ And most pleafaunt commoditees. The goodly foyles/ the goodly londes/ Wrongfully they holde in their hondes/ Endued with many knyghtes fees. By coloure of their faulce prayres/ Defrauded are the ryght heyres/ From their true inheritaunce. They are the caufe of myfery/ Of whordom/ theft/ and beggery/ To the commen welles hynderaunce. No frutfull worke they vfe/ All honest laboure they refuse/

Geven wholy to fluggeffhnes.

They are nether goftly nor divine/ But lyke to brut beaftes and fwyne/ Waltrynge in fynfull wretchednes. I fpeake this of the poffessioners/ All though the mendicant orders/ Are nothynge leffe abhominable. Whose lyvynge is with oute laude/ Noriffhed in rapyne and fraude/ Grounded on lefyngis detestable. They are the devils messengers/ And of antichrift the members/ Example of all perverfite. They are ydols of flattery/ And apostels of hypocrysy/ Replenisshed with enormite. Lo/ here I have thus reported/ Howe their lyfe is partly ordred/ And vnder what condicion. That thou hast I make god a vowe/ Mat. Infomoche that I marvayle howe/ Thou knowest their disposicion. But I praye the/ dost thou judge/ That they will murmer and grudge/ At the dedde maffis buryinge? TYe fyr I wis man I am fure/ Hef. They will laboure with bufy cure/ His fepulture forbiddynge. For why their superfluite/ By the maffis liberalite/ Only hath fupportacion. What supposest thou of men temporall? Mat. I thynke they wolde holde here with all Hef. Yf they had due informacion. Nevertheleffe at the begynnynge/ dede maffe amonge theym to brynge/ There wilbe fome difficulte.

Be cause of longe continuance.

They have had trust and affiaunce/
Thorowe the masse saved to be.

For these prestes and fryres perswade/ That by the maffe they shall evade/ Eternall payne and punnyffhment. Whose fuffrage doeth theym grette stedde/ Proffitable bothe to quicke and dedde/ After their mynde and judgement. Mat. TYe to prestes and fryers miserable/ Doutles the maffe is proffitable/ And is the mill of their welfare. But the people without faynynge/ It is playne a fraudfull deceavynge/ To make their porfe empty and bare. Fef. Nowe truly I trowe as thou doft faye/ Even there goeth the hare quyte awaye/ And all their babellynge is but lyes. All though there be wother obstacles/ Be cause of the grett myracles/ Dayly practyfed before oure eyes. Thou never faweft myracle wrought? Mat. Hef. I/ no be hym that me bought/ But as the prestes make rehearceall. T Canft thou rehears me nowe one? Mat. Hef. No I cannot/but oure fyr Iohn/ Can/ in his Enghlisshe sestivall. Wat. ¶ Geve they to foche fables credence? Hef. They have them in more reverence/ Then the gospell a thousand folde. Alfo ther is nether whoare nor thefe/ Nor env of fo wicked mischese/ But by the maffe is made bolde. For yf they heare once a prestis masse/ They trust furly that daye to passe/ Without all parell or daungeoure. Crafty forcerers and falce dyce players/ Pickeporfes and prevy conveyers/ By the maffe hope to have focure. Marchantes paffynge viages on farre/ And foudiars goynge forthe to warre/ By the maffe are ofte preferved.

Maffe bryngeth fynners to grace/ And fendes awaye it doeth chace/ Above all thynges preferred. Maffe folemnifeth marriage/ And kepeth people from domage/ Caufynge also wedder to be fayer. Maffe maketh tame thynges of wylde/ And helpeth wemen to be with chylde. Thorowe affiftence of the fayer. Maffe avayleth agaynft fycknes/ A proved remedy for all diffres/ And for thynges that be gone. Thus to conclude with brevite/ Of the whole churches felicite/ The maffe is mayntener alone. The nobles that be wyfe and fage/ Wat. I suppose with soche blynde dotage/ They cannot fo toliffhly begyle. Troth it is/ fome of theym begynne/ To have lytell confidence there in/ And leffe woll with in a whyle. Which of the biffhops is perceaved/ Wherfore they have nowe restrayned/ Vnder the payne of courffynge. That no laye man do rede or loke/ In env frutfull englisshe boke/ Wholy fcripture concernynge. Their frantyke foly is fo peviffhe/ That they contempne in Englisshe/ To have the newe Testament. But as for tales of Robyn hode/ With wother ieftes nether honest nor goode/ They have none impediment.

Hef.

Their madde vnfavery teachynges/ And theyr fantafticall preachynges/ Amonge fimple folke to promote. For no cost they spare nor stynte/ Openly to put theym in prynte/ Treadynge scripture vnder their fote.

Also their decrees and decretallis/ With folyffhe dreames papifticallis/ They compell people to rede. Howe be it the confutation/ Of their abhominacion/ They will not foffre to procede. Wat. Kepe thou filence and be whyst/ Though with grett crakes they refult/ For a lytell feafon prefent. Yett I warant within short space/ Maffe will have there his beryinge place/ Acordynge as it is convenient. So moche the worfe for oure thryfte/ For then there is none wother shyfte/ A newe mafter we must vs gett. Wat. All though maffe be dedde and rotten, A master maye lyghtly be gotten/ Yf we oure mynde to laboure fett. Hef. TYe/ but prestes service is gaye/ For we maye with theim all waye/ In ydelnes have grett respyt. That for a christen man is not best/ Borne vnto laboure and not vnto rest/ As the foule is vnto flyght. But nowe all this matter to fpare/ Lett vs oure masters dyner prepare/ For it is hye tyme verely. A felyship lett vs go a pace/ For he will beshrowe oure face/ Yf he fynde not all thynge redy. **Weat.** ¶ Hawe/I praye the yett abyde/ Sett thy busynes a whyle a syde/ And lett vs have fyrst a songe.

Hef.

Wat.

Hef.

What woldest thou that I shulde synge? Het. Surly fome propper conveyed thynge Mat. Not over tedious nor longe.

I trowe thou arte a fyngynge man? [Ulat.] The devil of the whit that I can/ But I love specially soche geare.

Will thou have it mery or fadde? Het. I foarce not be it goode or badde delat. So that I maye fome what heare/ If thou will thy mynde fatiffy/ Hef. Gett the into some monastery/ And be a monge theym in the queare. To they vie foche ioly fyngynge? Mat. It is the crafte of their lyvynge/ Fef. Wherby they make lufty cheare. But I vnderstonde nott what they saye Mat. T By my fothe no more do they/ Fef. I maye shewe the in counsell. Shall I axe the nowe a question? delat. TYe hardely a goddis benefon/ And I will not spare the to tell. Ware thou never in religion? Wat. Tyes fo god helpe me and halydom/ Hef. A dofen yeres continually. Mat. Then thou knowest moche vnhappines? A grett deale more then goodnes/ Het. I promes the faythfully. Well lett vs differ this till foune/ Mat. When oure mafters diner is done/ We will a gayne come hydder. **I** am content even fo to do/ Het. Fyrst synge a balett/ go to/ Wat. And then will we to diner. Hef. Alas I am marveloufly drye/ Mat. Thou shalt dryncke man by and by/ What nedeth the fo to lynger? I Have at it in the best manner. Hef.

¶ In the ioyfull moneth of ioly Iune/Walkynge all alone my care to folas. I herde a voyce with a dolorous tune/Full pitioufly cryinge/alas alas. The worlde is worffe then evyr it was. Never fo depe in miferable decaye/But it cannot thus endure all waye.

Fyrst to begynne at the fpretualte/ Whose lyvynge shulde be example of grace. Indued with parfett workes of charite/ Sekynge goddis honoure in euery cace. The worlde with his vanites they enbrace. Renyinge god all though they saye naye/ But it cannot thus endure all waye.

Of this worlde they have the chefe dominion With stately preeminence temporall. They preasume to be hadde in opinion/ Of the people/ as lordes emperiall. Worshipfull feniours we must they call/ Requyrynge that we shulde to they obeye/ But it cannot thus endure all waye.

The ryches and gooddes of the commen weall/ Hath fett theym in their honoure full hye. They are occasion that theves do steall/ And cause of all mischese and misery. The wor[1]dly treasure they consume ydely. Nothynge regardynge but pastance and playe But it cannot thus endure all waye.

The laboure of the povre people they devower And of nobles they wafte the patrimony. They teache and exhorte men god to honoure With their temporall fubfiannce and mony. They clayme tythes to fupporte their foly. Inventynge many a faulce offerynge daye/ But it cannot thus endure all waye.

They ought of duty to preache the gospell/ The wordes of life/ so dulcet and swete. Howe be it there agaynst chefly they rebell/ Christis doctryne troaden vnder their sete. They beare vs in honde that it is nott mete. The gospell to be knowen of people laye/ But it cannot thus endure all waye. They shulde be meke/and they ar full of pryde Voyde of true pacience replete with yre. Envy they holde/charite sett a syde/Retaynynge for chastite carnall defyre. Slouthe and glotteny in their hole empyre. Hath made temperance and labour to straye But it cannot thus endure all waye.

Emprours and kyngis they trappe in their lure/ Deceavynge theym bey faulce adulacion. So that of promocions they be fure/ Full lytell they ponder their damnacion. They geve theym no true informacion/ And that evidently parceave they maye/ But it cannot thus endure all waye.

The workes of mercy apon them are fpent. Poure people defraudynge with iniury. They dryncke the bloud of foules innocent/Simple folke begylynge outrageoufly. Their foule fylthy carkes to magnyfy. They wrappe in robes and coftly araye/But it cannot thus endure all waye.

Goddis commaundmentis they transgreffe openly To his godly love no respecte havynge. They take his name in vayne with blaffemy/ Holy dayes after their own mynde faynynge To honour their parentis they are disdaynynge More couetous then kytes waytynge apraye. But it cannot thus endure all waye.

Letcherous lufte leawdly they enbrace/
Forbiddynge wedloke agaynft goddis will.
Their fubiectis they oppreffe in wretched cace/
Prone vnto morther chriften men to fpill.
Sacrilege and fimony is their corne mill.
Vfynge falce witnes the trueth to delaye/
But it cannot thus endure all waye.

The facrementis of chriftis ordinaunce. Inflitute oure feble fayth to fuftayne. They have perverted vnto oure hyndraunce. Enforcynge vs to truft in tryfles vayne. Wother newe facrementis falcely they fayne. Obfcuringe godis worde as moch as they may But it cannot thus endure all waye.

Christis fredom they have brought in bondage Of hevenly rightes makynge marchandyse. In gostly workes they covett avauntage/ To fede their infaciate covetyse. Of the damnable masse they make a facrysyse Compellynge men dearly for it to paye/ But it cannot thus endure all waye.

Of hell and heven they make chevefance/ Faynynge as they lyst a purgatory. Hypocrify is leader of their daunce/ With wronge extorcion and vsery. Of Christis worde they make herefy/ Redy and prompte christen men to betraye/ But it cannot thus endure all waye.

Wherfore brefly to fynnyffhe my balade/ O hevenly father/ apon the I call. Have pyte on man/ whom thou hast made/ To ferve the in fredom fpretuall. Rid vs from antichristis bondes so thrall. Wherwith we are fast bound nyght and daye That thy name be not blasphemed all waye.

Lo nowe I have done my beft/
To fatiffy the request/
Accordynge as thou defyredst.

That. I will holde the then no lenger/
But loke that thou remember/
To fulfill that thou promyfedst.



There foloweth the Secunde parte.

Het. Lo

Lorde god what goode dayes/
Thes monkes have in abbeyes/
And do nether fwett nor fwyncke.
Thei live in welthynes and eafe/

Havynge what foever they pleafe/
With delicate meate and dryncke.
Wher with they farce their bellies fo full/
That to all goodnes they are dull/
Melwage more with gill and Loan

Makynge mery with gill and Ioan. They fitt flepynge in a corner/

Or momblynge their pater nofter/
Their mynde nothynge ther apon.
Be they never fo ftronge or ftarcke/
They will exercyfe no maner warcke/

Nor laboure boddily.

What. I Arte thou here Ieffray mate?

Ket. I Ye/ why comment thou fo late?

I am fayne for the to tary.

I was troubled with the effat

I was troubled with the eftates/
I beshrowe all their folifihe pates/
For commynge here this daye.

Fef. So mot I the I thought the fame/ Howe be it the fluarde was to blame/ That he did no better porvaye.

In the cloyfter where as thou ware/ Vnder the rule of the manaftery?

Fare cotha? they eate theyr belies full/ Every man as moche as he wull/ And none fayth blacke is his eye?

What do they for it/ eny thynge?

It. ■ Truly nothynge but rede and fynge/
Paffynge the tyme with fporte and playe.

Mat. That is a lyfe in dede for the nones/ Thou ware a fole by thyfe ten bones/ Whan thou camest fro theym awaye? O I thyncke my filfe moche fortunate/ Hef. That fro their lyfe I am feperate/ Seynge it is so abhominable. What abhominacion is there in? Mat. Alas mate all to geder is fynne/ Hef. And wretchednes most miserable. Mat. What a man of religion/ Is reputed a dedde person/ To worldly converfacion? It is of a trueth they are dedde/ Hef. For they are in no vie nor stedde/ To christen mens consolacion. And as a dedde flynkynge carkace/ Vnproffitably cloyeth a fpace/ Yf it be kepte above grownde. So in their lyfe fupersticious/ Of wicked crymes enormious/ No maner proffitablenes is founde/ TYett their order is very strayte? Wat. Tye but they vie foche a confayte/ Fef. That they make it eafy ynowe. More eafy by the twenty parte/ Then to laboure in fome arte/ Or to go with the carte or plowe. They have man the worlde forfaken/ Wat. And a fpretuall lyfe taken/ Confiftynge in goftly bufynes. What call ye the worlde I praye? Fef. Welthy ryches and pleafurs gaye/ Mat. And occasions of fynfulnes. Then are they in the worlde still/ Hef. For they have all that they will/ With ryches and possessions. And as touchynge the realme of vice/ Pryde/ wrath/ envy/ and avarice/ With wother fynfull transgressions.

In this worlde that we do name.

There is none fo farre out of frame/
And lyve in foche outragiousnes.

For the fryers no possessions have/
But lyve only by pure almes.

Hef. Fryers? nowe they are worst of all/ Ruffian wretches and rafcall/

Lodefmen of all knaviffhnes.

Though they be no poffessioners/
Yett are they intollerabill beggers/

Lyvynge on rapyn and difceyte. Worshipfull matrons to begyle/ Honorable virgins to defyle/

Continually they do wayte.

Of honefly they have no regarde:

To displease god they are not asearde/

For the valoure of a pynne/ Of whordom they are the very baudes/ Fraudulent inventers of fraudes/

Provocacion vnto fynne.
They are flaunder of vertoufnes/
Occasion vnto viciousnes/

Chickens of the devils broode.
To the trueth they are adversaries/Diligent imageners of lyes/

Depravers of those that be goode. They are antichristis godsones/

Promowters of his pardones/ And proctours of fimony. They are brokers heven to fell/ Fre coppy holders of hell/

And fe fermers of purgatory. Of fathan they are the foudiers/And antichriftis owne mariners/

His shippe forwardes to convey.

And to conclude feriously/
They are the hell howndes veryly/
Enmies agaynst goddis worde allwaye.

Mat. Nowe thou arte gretly oversene/ For in places there as I have bene/ They do goode I the certify. For yf it wer not for the fryers/ There wolde not be in feven yeres/ A fermon in the povre contry. And as for their lyvynge truly/ They begge peoples almes purly/ Takynge toche thynges as they geve. They have no wast superfluite/ But even their bare necessite/ Scanty ynough wherby to leve. Hef. I mean not that they are all bad/ For I wolde the devyll theym had/ Then with a fayre deliverance. But of the gretter parte I thought/ Which I faye are worffe then nought/ Replete with mischevous vengeance. Their preachynge is not scripture/ But fables of their coniecture/ And mens ymaginacions. They brynge in olde wyves tales/ Both of Englonde/ Fraunce/ and Wales/ Which they call holy narracions. And to theym fcripture they apply/ Pervertynge it most shamfully/ After their owne opinions. Wherwith the people beynge fedde/ In to manyfolde errours are ledde/ And wretched fuperflicions. Of Christ oure mercifull saveoure/ They make a judge full of terroure/ Only threatninge oure damnacion. Whose faveoure as they falsly fayne/ We cannot be able to obteyne/ With oute fayntes mediacion. They faye that holy mens fuffrages/ Pardons maffes/ and pilgremages/

For fynnes make fatiffaccion

They bid vs in oure workes to trust/ Wherby they faye that we must/

Deferve oure faluacion.

Fayth litell or nothynge they repute/ Wherof we beynge destitute/

Are brought into defperacion.

And as for their lyfe doutles/

It is the well of ongracioufnes/ Of iniquite the myroure.

The almes that povre folke shulde have/ Wretchedly awaye they do crave/

To lyve ydely withoute laboure.

Diffaytes continually they do mufe/
And crafty falfhod dayly they vfe/

With simple folke gretly diffemblynge. They feare lytell whom they offende/Acustumed to rappe and rende?

All that commeth in their fingrynge.

Their miferable disposicion/ Causeth stryfe and sedicion/

In all places where as they dwell. There is none vnhappines done/

In env christen regione/

But a fryer is of the counfell.
Though they faye that their order/
Is to have no thynge in proper/

But to vfe all thynges in commone.

Yett ther is no commenalte/ Which hath fo gret parcialite/

As their miferable religione. For where as the heddes principall/Whom mafter docters they call/

Lyve in welthy aboundance.
The wother are povre and nedy/
Leadynge their lyves in penury/

Scant havynge their fustenance. Of their brothers vexacion/ They have no compassion/

Defpyfynge thofe that be in ficknes.

Agaynst all order of charite/ They defdayne forto have pete/ Apon theym that are in destres. To shewe all their vnhappines/ So abhominable and fhamles/ It wer ouer tedious and longe. CHat. Thou hast fayde ynough all redy/ They cannot be moche more wors lyghtly/ Yf the divell be not theym amonge. Hef. As for that thou nedest not seare The devill with theym is familiare/ All waye bothe at bed and at borde. The observauntes are not so disposed? Mat. Wilt thou have their lyfe difclofed/ Hef. Brefly rehearfed at a worde? Mat. Nowe mate I praye the hartely/ T So god helpe me of all hypocryfy/ Ect. They are the very foundacion. Wat. T Peace man/ what speakest thou? I perceave well thou errest nowe/ With wordes of diffamacion. Why thynkest thou that I do erre? Hef. • Because the worlde doth theym preferre Wat. For their wholy converfacion. ¶ Ye fo were the fcrybes and pharifays/ Hef. Through their falce hypocrify ways/ Amonge the Iues in reputacion. Nevertheleffe in inwarde maners/ They were worfe then open fynners/ Whom oure lorde also did coursse. Makest of theym soche compareson? Mat. Eef. TYe favynge after my opinion/ The observantis are farre worse. It is not possible to be so/ Mat. For they shewe ther as they go/ Of fimplenes gret aperaunce. ¶ Ye fo dothe the foxe wother whyle Hef. All though he canne many a wyle/

Pretende a fimple countenaunce

CHat. Thou does wrongfully furmyse. Nave I tell the it is their gyfe/ Hef. To have two faces in a hoode. I What doft thou meane therby? Wat. That they are diffemblers vniuerfally/ Hef. And feawe or none of theym be goode. They vie no whordom/ nor robbery/ Nor take mens goodes wrongfully/ As far as I can heare or fe? Hef. \(\bigcup \) Open advoutrers they are none/ Yet are they not virgens every chone/ All though they professe chastite. They have pollucions detestable/ And in warde brennyngis intollerable/ Of the fleffhly concupifcence. Ye and wother whyles advoutry/ With wother meanes of letchery/ Cloaked vnder a fayned pretence. Wich to overcome certaynly/ They vie not the right remedy/ Of oure lordis inflitucion. Gevynge hede to fpretes of errours/ And doctryne of divylyffhe doctours/ Which do make prohibicion. And as touchynge theft to be playne/ They are the gretest theves that ravgne/ In all the worlde nowe a dayes For all wother theves commenly/ Of theym which have aboundantly/ And of ryche folke take their prayes. But the observauntis no people do spare Makynge their quest every wheare/ With most importunate cravynge. To begge of the pover and nedy/ They are as dogges most gredy/ And wolves inceffantly ragynge. CHat. ¶ Yet they never handell money? Hef. No for that is a fubtill policy/ To vpholde their madde difgyfynge.

For when antichrift fathans foune/ To flablyffhe his realme had begoune/

Temporall honoure defpyfynge. To have all in his dominion/ He made made many a religion/

With outwarde holynes aperynge. Which into fectes innumerable/

Wer divided with oute fable/

The worlde in care forto brynge.

By their coloured devocion/

To the people they gave a mocion/ Their favoure craftly purchasynge.

And fo by their contrivynge caft/
The[y] gott clene a waye at the laft/
Their chefe poffeffions temporally.

Wherby laye people opreffed fore/ Scant coulde they geve eny more/

Concernynge londes and patrimony. Then cam the fower orders of fryers/Which are the fubftanciall pillers/

Of antichriftis mayntenaunce.

So holy theym felves they did make/
That all poffessions they did forsake/

Wilfull poverty to inhance.

To live by almes they did pretende/ And receaved all that god did fende/ Sheawynge tokens of perfection.

Wherfore the people did theym honoure/

With gretter love and faveoure/

Then those that had possession. Except livelod and londes only/ They receaved all that cam frely/

Whether it wer mony or ware. Howe be it they did multiply/ In all provinces fo innumerably/

Through the worlde in every quartear.

That the people wexed wery/

Seynge they coulde not kepe a peny/ But the fryers wolde begge it awaye. At the last cam the observauntis/ Of antichrist the trusty servauntis/

To brynge the worlde in more dekaye. And leaft they shulde seme chargeable/ They sownde a newe waye deceavable/

To begylde bothe yonge and olde. They were of foche fupersticione/ That in proper or in commone/

They wolde nothynge kepe nor holde. Of their nedes havynge the vse/
To handle money they dyd refuse/

Faynynge aufterite of pennaunce.
Wherby with defyrous affecte/
The people had a grett refpecte/

Vnto their paynted observaunce.
In somethe that though their londes/
Was geven clene oute of their hondes/

By meanes of the poffessioners. And also most greveously opprest/ With the dayly cravynge and quest/

Of the vnfaciate fryer beggers. Yett the observauntis semed so parfyt/ That to healpe theym they judged yt/

With oute charge a thynge charitable.

Wherfore all the wother fectes/ In maner reputed abiectes/

The observauntis were honorable. Apon whom the workes of mercy/Were bestowed continually/

With fuperfluous abundaunce. And fo vnder a leawde coloure/In ydelnes they did devoure/

The povre peoplis fuftenaunce.
They have increased so their nomber/
That all the worlde they do encomber/
With intollerable oppression.

They are more noyous agret deale/
In hyndraunce of the commen wealle/
Above eny wother faccion.

For where as the people afore/ Wer halfe beggered and more/ By the wother orders afore fayde. They robbed the worlde vterly/ Caufynge it with extreme beggery/ In grett ruyne to be dekayde. CHat. Thou fpeakest agaynst confcience/ For we perceaue by experience/ What a godly lyfe they leade. They flye diligently all exceffe/ Livynge in poverte and fcafnes/ With fmale dryncke and browne breade. Thynkest thou they live in penury? T Or els they are hipocrites verily/ Of fhamfull diffimulation. T Saye that hardly once agayne/ For they leade a lyfe to be playne/ Full of worldly delectacion/ Fyrst they have befe and mutten/ Of the chefe that maye be gotten/ With bred and dryncke of the beft. And that morover fo largely/ That to farce and stuffe their belly/ They take more then they can deieft. They have fauces with every diffhe/ Whither that it be fleffhe or fyfshe/ Or els they wilnot be content. To eate bred that is browne or stale/ Ether to dryncke thynne byere or ale/ They count it not convenient. And many tymes they have daynties/ Sent from dyvers lordes and ladyes/ Their wholy fuffrages to procure. Tet they nether bake nor brewe. No for all laboure they exchewe/ I the faythfully enfure. Howe have they their meate rost or bake? Wother men for theym the payne take/

Hef. Wat.

Hef.

Mat.

Het.

Mat.

Het.

Whom fpretuall fathers they call.

Wat. Hef.	¶ And have they no fpretuall mothers? ¶ Yes with many fifters and brothers/
	And also doughters spretuall.
Mat.	Howe come they to kynred fo nye/
Hef.	Because they canne flatter and lye/
	Makynge beleve the cowe is wode.
Mat.	They cannot lye though they wolde/
ectit.	For they will nether filver nor golde/
	Nor covet eny mans goode.
<u> </u> Eef.	Trowest thou they covyt nothynge/
get.	Where as they come a beggyng/
	To the house of a povre man?
	Which hath both wyfe and children/
	And is not able to fynde them/
	Doynge the best that ever he can.
	Yet he must vnto the fryers geve/
	All though he shulde his housholde greve
2120 - 1	Havynge nought they felves to eate.
CHat.	O they have then the gretter mede.
Het.	Ye god geve theym evill to fpede/
	That do pover creatures fo entreate.
	For they shulde their livynge gett/
	With boddely laboure and fwett/
cicin .	Wherby they myght healpe wother.
Mat.	So they do healpe them fpretually.
Xet.	Soche fpretualnes I defye/
	When pover people dye for honger.
Mat.	Men faye they are goode to the pover
	And geve every daye at their doer/
70. 4	Grett almes and refresshynge.
Hef.	They geve almes/ but howe?
	When they have eaten ynowe/
	Their gredy paunches replenisshynge.
	Then gadder they vp their levettis/
	Not the best morfels but gobbettis/
	Which vnto pover people they deale.
Wat.	
	Vinto certayne theves devoute/
	Which though they vie to fleale.

Yet they are liberall and fre/ Yf env pover creature they fe/ To geve hym parte of their stolen geare. Hef. Nowe truly their disposicion/ Is not vnlyke of condicion/ Savynge in this poynte they differ. That where as theves liberally/ Geve their goodes gotten wrongfully/ To the pover with true affection. They geve no thynge in very trothe/ But scrappes which they wolde be lothe/ To vee agayne in their refeccion. • Pover folke yet commende theym gretly. Mat. • But yf they knewe as moche as I/ Hef. They wolde rather on theym complayne. ¶ Howe do they pover people offende? Wat. I By cause in ydelnes they spende/ Hef. Which vnto theym shulde pertayne. They are not ydell I dare faye/ Mat. Whylis they rede/ fynge/ and praye Continually every houre. I call it ydelnes vnproffetable/ Hef. Which in no case is confortable/ To the necessite of our neighboure. Well yett the apostle doth wryte/ A iust mans prayer doth proffyte/ And is very efficacious. • Are they iust in thy reputacion? Fet. After their owne affirmacion/ Mat. Truly they are just and rightous. Then it is an evident token/ Hef. That they are of whom it is fpoken/ Væ vobis qui iustificatis vos ipsos. TWhat dost thou by these wordes note? Mat. That vnder neath a fryers cote/ Hef.

Moche hipocrify they glofe.

Reputest thou it hypocrify/
That they vse to go so holyly/
In cutt shues with out eny hose?

Het. TBe it hipocrify or no/

To mangill their good shues so/ Me thynketh it but folishnes. They cutt but the vpper ledder/ Hef. No for it is moche easier/ Then to cut the foles doubles. They do it for pennaunce fake/ Mat. Hef. T For all that gret shifte they make/ To avoyde all corporall fofferaunce. They shewe signes of penaunce outwardly. Hef. TYe but they fynde foche a remedy/ That they fele lytell grevaunce. For in coventis whereas they are/ Thycke mantels of fryfe they weare/ With fockes to kepe their fete warme Then have they fyre at their pleafure/ And to fit therby at their leayfure/ No man fayinge theym eny harme. And when they walke their flacions/ They feke gentilmens habitacions/ Where as they fare deliciously. For be there never fo grett preafe/ They are fet vp at the by deafe/ Taken lyke lordes honorably. They have also to washe their sete/ Water made hott with erbes fwete/ And a goode fyer in their chamber. Then have they bred/ ale/ and wyne/ With a ryche bed of downe fyne/ Decked after the best maner. And paraventure the goode father/ Hath in his fleve a bladder/ Full of gynger/ nutmegges or graynes. Which to make the drincke myghtye/ He putteth therin a quantite/ To comforte and warme his veynes. They fynd not this wherfoever they come? CHat. Fef. ¶ Syr I wis it is their custome/ In gentilmens places commenly.

TELat. TYet when they go on farre iorneys/ They cannot efpye oute all ways/ Gentilmens houses so redely. Mary before their departynge/ Hef. They have by mouthe or wrytynge/ The names of places where they dwell. Some tyme they fayle yet I judge? Wat. Then do they mormor and grudge/ Fef. Lyke yonge devils of hell. They want foche thynges in their cloyfter? Mat. T Concernynge the fare of their froyter/ Tef. I did tell the a fore partly. But then they have gest chambers/ Which are ordened for strangers/ And for fathers to make mery. There have they ale/wyne/ and byre/ And in winter tyme a goode fyre/ With gaye conceytes made wother. What is their communicacion? Mat. By my fothe murmuracion/ Hef. One backbytynge another. They have nothynge to murmur fore. Wat. I tell the they murmur more/ Xet. Then eny perfons that I knowe. Full of envious fuspicion/ Overwhelmed with ambicion/ Though their vocacion be lowe. With all diligence they laboure/ To obtayne noble mens favoure/ And to be ladys confessours. In foche matters dayly they bofte/ Who with grett estates maye do moste/ Reckenynge theym felve wyfe feniours. To they defyre to be conversant/ Wat. In courtes of vertue fo fcant/ Intangled with all vngraciousnes? They are content to be partners/ Hef. With all vngracious lyvers/ Yf fo be they geve theym almes.

Wat. I put cafe they geve nothynge? Hef. Then whether he be lorde or kynge/ They will his maners deprave. Howe be it though they be advoutrers/ Extorfioners/ or whormongers/ Yf to be their frendes they witfave. Then with grett commendation/ In their flatterynge predicacion/ They will their actes magnify. Wherfore who res/ theves/ and bawdes/ And all foche as live by frawdes/ To their order have fantefy. • Howe do they which are true preachers? Mat. They are charged in their chapters/ Hef. Vnder their prelatis strayte precepte. That agaynst their goode founders/ Benefacters/ and frendly doers/ No enormites they detecte. TYf they fett men thus to fcole/ Mat. I trowe they make many a fole/ Of ladys and gentill wemen. ■ Shall I shewe the howe they do? fet. Nowe for oure lordis fake go to/ Mat. To tell the cast of this wholy men. Tyrft it is their custome ever/ Hef. To go/ two and two to gether/ Excepte a grett impediment. And fo to my ladys chamber/ Formost pricketh in the elder/ Which of theym is most auncient. As fone as my lady he dothe fe/ With a countenaunce of gravite/ He faluteth her noblenes. My lady then of his commynge/ Affectoufly reioyfynge/ Welcometh hym with gladnes. The father then with his glofynge ftyle/ After that he hath preached a whyle/ With babblynge adulacion.

My lady with many a goode morowe/ Begynneth her tale to folowe/

Speakynge after this fassion.

O father ye do grett penaunce/
To wynne eternall inheritaunce/

Throw prayer/ fast/ and watchynge.

Ye vse forto fweare no othes/

Lyinge evermore in youre clothes/

Nether shetes nor shurtes wearynge.

Ambicion ye fett a fyde/

Flyinge worldly pompe and pryde/ Whiche with vs is dayly in vre.

Happy are ye and fortunate/ To live info parfet a flate/

Where to be faved ye are fure.
Yf it were not for youre wholines/
This worlde full of vicioufnes/

Had bene destroyed longe or this.

Howe be it/ ye do pacify/ The rigoure of god almighty/

Towardis vs that live a mis.

The father then with wordes of comforte/

Begynneth my lady to exhorte/

Saynge thus/ o goode madame. Youre ladyshippe nedeth not to care/ For we praye dayly for youre welfare/

Or els we were gretly to blame. Wholy. S. Fraunces do you mede/Many a pover fryer ye do fede/

Of youre bounteous charite. Wherfore ye were made fifter/ In the last generall chapter/

Of oure whole confraternite.

By meanes wherof ye are partetaker/ Of oure watchynge/ fast/ and prayer/

Remembrynge you in oure memento.
There is no daye that commeth to paffe/
But ye have parte of many a maffe/

Prefervynge you from carfull wo.

b

Wholy. S. Fraunces also hym felve/ Which is above the apostles twelve/ Nexte vnto Christ in authorite. Shalbe your perpetuall defence/ Agaynst fycknes and pestilence/ Souckerynge you in aduersite. And for a fure aprobacion/ He bryngeth forth a narracion/ De libro conformitatum. Howe. S. Frances their advoury/ Once in the yere entreth purgatory/ When that his fest daye doth come. And from thens he taketh oute/ Those which to hym were devoute/ Or to his order charitable. Thus my lady not very wyfe/ Is brought in to foles paradyfe/ Thorowe their wordes disceavable. I Hath Christ amonge theym no place? Mat. T Christ catha? in no maner cace/ Hef. He is rather to their damage. Be cause thorowe his passion/ For vs he made fatisfaccion/ Withoute eny mans fuffrage. Whose doctryne yf they did observe/ Playnly for honger they shulde sterve/ Excepte they wolde to laboure fall. Mat. I Howe conclude they then at the ende? My lady must to their covent sende/ Hef. Her blyffynge with a trentall. What is the trentall/ in paper? or els in goode golde or filver/ Hef. To make theym a recreacion. What. They will not for all Englonde/ Handill money with their bare honde/ As I have had informacion. ¶ Yett in golden cuppes to dryncke/ Het. And to touche wemen I thyncke/ No grett parell they do adverte.

And though fome of theym never dare/ Touche eny coyne with hondes bare/ Yett they touche it with their hertt. They have also withouten lefynge/ Money in wother mens kepynge/ Redy at their commaundment. Which by the wryttynge of a bill/ In whatt foever vses they will/ Dayly is bestowed and spent. In env covent where they be/ Very feawe of theym thou shalt fe/ But have a frende temporally. To whom for every tryfill vayne/ That commeth once into their brayne/ Yf by wrytynge they fignify. Though it cost a noble or twayne/ By and by they shall it attayne/ Not foarfynge what is layde oute. Which truly yf they shulde purchace/ With laboure and fwett of their face/ They wolde wotherwyfe loke aboute. Mat. TYf it be as thou dost expresse/ Playnly their rule they do tranfgresse/ Retaynynge in commen or in proper. They have the popis declaracion/ Makynge therof a mitigacion/ In most favorable maner. Vnder whose divlysshe protection/ They have put theym in fubieccion As children of iniquite. Wherfore he taketh to his perfon/ The name of their dominion/ To vse it gevynge liberte. They have fcant as moche as a louffe/ Nether clothes/ churche/ nor houffe/ But the pope there of is awner. **Mat.** T Why afcrybe they it to the pope?

Hef.

Hef.

To begylde people feculer.

T By caufe with foche craft they hope/

For where as they live welthyly/ And have all thyngis abundantly/ Acordynge to their apetyte. Yet vnder foche falce pretence/ They favne to foffre indigence/ Contempnynge all worldly delyte. The pope also for this intent/ Because to his errours they consent/ Alowynge his abhominacions. Graunteth to their avauntages/ Many bulles and previleges/ With wretched confirmacions. Whofe favoure to recompence/ Agaynst all goode confcience/ They preache as moche as they maye. That the people with reverence/ Continue still in obedience/ Of the popis rule nyght and daye. Though his workes be contrary/ They fave that he is goddis vicary/ And of Christ the leftenaunte. Makynge of a fende/ an angell/ Christ of antichrist rebell A faynt/ of the divels fervaunte. I fupposed with out diffemblynge/ That they vsed in their preachynge/ All ways to sheawe the verite. Seynge amonge the states royall/ They were reputed fubstanciall/ With oute eny parcialite. They vied to go in pover wede/ Exhortynge both in worde and dede/ Vnto the iove celestiall. As though they had no erthely love/ But only to the lyfe above/ Despylynge the ioyes of this lyfe mortall. The wholynes that they did sheawe/ Principally did over throwe/

The fayth of all christenciome.

Wat.

Hef.

For they were confederate/ With antichrift fo inveterate/ Called the Pope of Rome. Whose lawes to fett in renowne/ Christis doctryne they plucked downe/ Pervertynge all wholy fcripture. And yet so perfett they did apere/ That grett mens confessions to here/ In every place they had the cure. They pretended foche parfetnes/ That fimple people more and les/ Vnto their wordes gave credence. Whatfoever fables they did tell/ They were taken as the gospell/ Approved with commen fentence. Wherfore by their feduccion/ They have bene the destruccion/ Of all true christen liberte. They make cruelnes of mercy/ Perfeccion of hipocrify/ And of fredome captivite. Of counterfeyted fim[u]lacion/ They ymagen mortification/ Turnynge fayth to infidelite. Ydelnes they name contemplacion/ Faynynge zele of murmuracion/ Enmies to charitable amite. I marvayle moche and wonder/ That they shulde have eny anger/ Or eny envious debate. Seynge from worldly royalte/ And promocions of dignite/ They are willingly private. Though they have no worldly honours/ Yet nether kynges ne emperours/

Nor wother states of the temperalte/
Have foche stryfe in their provision/
As observauntes in their religion/
With dedly hatred and enmyte.

Wat.

Het.

To be made confessors and preachers/ Wardens/ discretes/ and ministers/ And wother offices of prelacy. With grevous malice and rancour/ One agaynst a nother dothe murmour/ Full of craft and inconftancy. They have nether drede nor shame/ Their faultles brethren to defame Havynge none occasion why. Yonge men agaynst their superiours/ And prelates agaynft their inferiours/ One at another hath envy. In chapters and vifitacions/ They vie wronge accufations/ With many flanderous injuryes They execute fharpe correccions/ To ponyffhe the transgressions/ Of their fantaftycke ceremonyes. God and his lawes they omitt/ Aplyinge their malicious witt/ To kepe mans invencions. They are patrons of ydolatry/ Promouters vnto herify/ And bryngers vp of diffencions. Nowe by the fayth of my body/ Mat. The observauntis are not so holy/ As they do outwardly feme. ¶ Yf thou knewe manyfeftly/ What a lyfe they occupy/ Thou woldest marvayle I deme. Mat. I have hearde ynough and to moche/ Yf theyr conversacion be soche It is pite that they are fouffered. But nowe touchynge the maners/ Of these religious possessioners/ I wolde heare fomewhat more vttered. I tolde the in the begynnynge/ Howe their wicked lyvynge/ Is gretly abhominable.

Xet.

Hef.

Marcke their lyfe intentifely/ And thou shale not therin efpy/ Eny thynge that is commendable. What fayst thou then of their vowes? Celat. Wherby theym felves they fpowfe/ To god/ by a certayne promes. Surly in it Christ they forfake/ Hef. And them felves wholy they betake/ To live in the devils ferves. Why/ they professe chastite/ Wat. Obedience/ and wilfull poverte/ Which allmyghty god doth approbate. TYe for all that I promes the/ Hef. They kepe none of all the thre/ With mundane affections intricate. All worldlynes they do renownce/ Mat. Though with wordes they fo pronownce/ Fef. Their hertes do not confent/ They observe t[r]uly obedience/ Mat. TYe but favynge reverence/ Het. Nothynge after Christis intent. For after goddis commandementis/ They shulde obey their parentis/ Honorynge theym as is their duty. Not with standynge they are fo mad/ Their fathers and mothers are glad/ To honoure theym reverently. And where as holy fcripture wolde/ That vnto all powers we shulde/ Obey as to goddis ordenaunce. They are vnder no power at all/ Nether fpretuall nor temporall/ To the commen weallis fortheraunce. They obey vnto their prelate/ Mat. At all feafons yerly and late/ His precept accompliffhynge. ¶ I will not denye they do obey/ Hef. Vnto the ruler of their abbey. A carle of their owne chofynge.

Yet is it in fupersticiousnes/ With outen eny profitablenes/ Of their neghbours comforte. They ferve theym felves and no mo/ Carynge litell howe the worlde go/ So that they have pleafure and sporte. And contrary the feculers/ Are vnder temporall rulers/ With their children and wyves. At all feafons preft and redy/ To put theym felves in ieopardy/ Aventurynge bothe goodes and lyves. To ferve the kynge in warre and peace/ They putt theym felves alwaye in preace/ The defence of the realme affiftynge. Where as the religious fectes/ Vnto no lawes are fubiectes/ Obeyinge nether god nor kynge. Yf the kynge will their fervice vfe/ Forthwith they laye for an excuse/ That they must do goddis busines. And yf in it they be found negligent/ They faye the kynge is impediment/ Because they must do hym serves. And yf the kynge shall theym compell/ Then obstymatly they do rebell/ Fleinge to the popis mayntenaunce. Of whom they obtayne exempcions/ From all the iurifdiccions/ Of temporall governaunce. Mat. \(\text{Of the pope with out grett expens/} \) They can obtayne no foche defens. As men faye which do it knowe. Tyet are they fo farre out of tune/ That they do their goodes fo confume/ Rather then in goode vies to bestowe.

I perceave by this with out fayle/ CHat. Their obedience doth not provayle/ But what fayft thou to their poverte?

Hef.

Hef. What nede I therof to speake/ Confideringe they do it breake/ Endued with ryche felicite. Wat. T Do they foche lyvelod poffeffe? Hef. They have in maner the ryches/ Of every londe and nacion. Namly in Englonde region/ They excede in poffession/ And lordly dominacion. The blacke order hath more alone/ Then all the nobles every chone/ As touchynge their patrimony. Thou woldest furly marvell/ To fe their fare and aparell/ In all poyntes fuperflu o ufly. There be monkes of foche statlynes. That fcant will foffer at their meffe/ A lorde of bludde with theym to fitt. Whofe prowde fervice to beholde/ In plate of filver and golde/ It paffeth a mans witt. Knyghtes and fquyers honorable/ Are fayne to ferve at their table/ As vnto Dukes excellent. Divers of theym have the degre/ Of worthy Erles in dignite/ And are lordes of the parlement. Mat. They defcende of famous progeny? Hef. Tye beggers fonnes most commenty/ Their fathers fcant worth a groate. Commynge fyrst to the abby gate/ A beggynge with a fcalled pate/ Havynge nether goode flurt nor coate. Which as fone as he is ones clad/ For a gentilman he is had/ Though he be but a starcke knawe. Wat. Soche poverte is plente/ For by it avoydynge fcacite/

All welthynes they have.

It is truly their fiffhynge nett/ Het. Pover mens goodes awaye to gett/ To fatisfy their gluttenny. It is the goulfe of devoracion/ And fountayne of defolacion. To all people generally. Wherof in wholy fcripture/ Is written a notable figure/ Shewed in the boke of Daniell. Howe the prestes of Babilone/ With falshod acordynge in one/ Had an ydole called Bell. Outwardly made all of bras/ And inwardly of erth it was/ Havynge a resceyte so devised. That the ydole femed to devowere An. C. shepe with wyne and flower/ Dayly vnto it facryfifed. Which the preftes with their whores/ Thorowe crafty contrived dores/ Entreinge in the nyght fecretly. And there makynge recreacion/ They confumed the oblacion/ Oppressynge the people grevously. Which femed fo straunge a thynge/ That bothe the people and the kynge/ Reputed it a grett miracle. Vntill Daniel at the last/ Perceavynge their disceavable cast/ Agaynst it made an obstacle. He vttered to their confusion/ The execrable illusion/ Wherwith the folke they fore noyed. Caufynge by his policy/ That this ydole vtterly/ Was broken and destroyed. Wherto dost thou this compare? Mat. T Of religious perfons to declare/ Tet. The intollerable enormite.

For as the prestes with their vdoll/ The pover people did pill and poll/ By their diffaytfull futtelte. So the children of perdicion/ Named men of religion/ With their wilfull poverte. The wyde worlde forto begger. Daye and nyght they indever/ Blyndynge the peoples simplicite. Wat. I marvayle men make no restraynt/ Their diffaytfulnes to attaynt/ Whyls it is open and aperte. TDaniel is not yett come/ Which shall obtaine the roume/ Their fraudfull wayes to fubuerte. When shalbe then his comynge? I enfure the or longe runnynge/ For he begynneth to drawe nere. Mat. Well then/ this matter to remitt/ I wolde very fayne a lytell fitt/ Of their chastite to heare. To tell the of their chastite/ It lyeth not in my capacite/ The fhamfullnes therof to compryfe. Men faye they live bilffedly/ With out acte of matrimony/ Enfuynge verteous exercyfe. Their cloysters are the devils melwes Farre worfe then eny ft[e]wes/ Or commen places of whordom. They are the dens of baudines/ And fornaces of all letcherousnes/ Lyke vnto Gomer and Sodom. Yonge laddes and babes innocent/ They brynge in by their intyfment/ To their leawde congregacion. Whom they receave to profession/ Before that they have discrecion/

To their eternall damnacion.

Hef.

Mat.

Hef.

Hef.

Mat.

Hef.

For when they fele by experience/ The brynnynge of the concupifcence/ Pryckynge their hertes with love. Confyderynge alfo their bondage/ Howe they can vie no mariage/ As a chriften man doth behove. Then to quenche their apetytes/ They are fayne to be fodomytes/ Abufynge theym felves vnnaturally. And fo from hope of falvacion/ They fall into desperacion/ Ordrynge their lyves most shamfully. I will not fay the contrary/ Mat. But amonge a grett company/ One or two foche thou mayst fynde. Make the company grett or fmall/ Hef. A monge a thousand fynde thou shall/ Scant one chaft of boddy and mynde They fave yett with bolde audacite/ Mat. That it resteth in mans faculte/ Yf he will/ to live chaftly. Then make they Christ a lyer/ Callynge it a gyfte finguler/ Not geven to every boddy. Paul also in his epistle/ Vnto Timothe his disciple/ Writynge by fprete of prophecy. Nameth it a dyvliffhe doctryne. Which agaynst scripture divine/ Forbiddeth folke to mary. Morover the florys not faynynge/ The lives of olde fathers conteynynge/ Geve reccorde to the fame. Which endued with godly fcience/ Exercyfynge continuall abstinence. The luftes of the fleffhe to tame. Yet feawe or none had the grace/ With all their laboure to purchace/ The fingular gyfte of chaftite.

Hef.

Howe shuld they then live chaste/ That of goftlynes have no tafte/ Geven holy to carnalite. Which as wolves and bely beaftes/ Eatynge and drynkynge in their feaftes/ The bloudde of the pover commenalte/ They hate foche as are studious/ Abhorrynge those that are verteous/ As a toade/ or poylonde ferpente. With oute knowledge as affes brute/ Of all goode manners destitute/ Braynles and infipient. That. I fe then he werre a very chylde/ Which wolde eny mo abbeys bylde/ Yf the goodes shuld be so yll spent. It werre fare better, I fuppose/ To plucke downe a grett forte of those/ Which are all redy of coftly bildynge/ Tat. T Oure lorde forbid/ that werre pete/ For they kepe hospitalite/ Waye farynge people harborynge. Husbande men and labourers/ With all commen artificers/ They cause to have grett ernynge. Their townes and villages/ With out exaccions or pillages/ Vnder theym have moche wynnynge. They kepe also many fervauntes/ Retaynynge fermers and tennauntes/ Which by theym have their lyvynge. **T** Hospitall abbeyes thou syndest but seawe/ All though fome of theym for a sheawe/ To blyndfelde the peoples fyght.

Hef.

Hef.

Paraventure will not denaye/ Yf a gentle man come that waye/ To geve hym lodgynge for a nyght. But yf pover men thyther reforte/ They shall have full lytell comforte/ Nether meate/ dryncke/ ne lodgynge. Savynge wother whyles perhapis/ They gett a feawe broken fcrapis Of these cormorantis levynge.

It is I wis no fmale thynge/
That they leave dayly at their borde.

Ye but thorowe falce lorchers/

Het. Ye but thorowe falce lorched And vnthryfty abbey lobbers/

To povre folcke lytell they a forde. For the best meate awaye they carve, Which for their harlottis must ferve.

With wother frendes of their kynne. Then proll the fervynge officers/ With the yemen that be wayters/

So that their levettis are but thynne. And where as thou makest relacion/ That men of fondry occupacion/

By theym are fett vnto laboure. It is aboute foche folyfihnes/ Concernynge no proffytablenes/

Vnto their neghbours fuccoure. In byldynge of chambers curious/ Churches/ and houses/ superfluous/

To no purpose expedient. So that they maye satisfy/ Their inordinate santasy/

They care for no detryment.
Set dyce and carde players a fyde/
And thorowe out the worlde fo wyde/

They waste their goode most in vayne. Their pryde maketh many a begger/ Feawe or none farynge the better/

Except an ydell Iavel or twayne. Their townes fomtyme of renowne/ Leawdly they caufe to faule downe/

The honoure of the londe to marre/ They fue their fubiettis at the lawe/ Whom they make nott worth a ftrawe/ Raynynge theym giltles at the barre.

And that I me nowe reporte/ To their lordships a grett forte/ With whom they had controverfys. Namly/Saynt Edmondis bery/ With dyvers wother a grett many/ Vnder the holde of monafterys. Furthermore theare as I did wone/ All husbande men they have vindone/ Destroyinge the londe miserably. That. To prove that it wer very harde Take hede howe farmers go backwarde/ And thou shalt se it with thyne ey. For the londes welth pryncipally/ Stondeth in exercyfe of hufbandry/ By encreace of catell and tillynge. Which as longe as it doth profper/ The realme goeth backwarde never/ In flabill felicite perfeverynge. The abbeys then full of covetyfe/ Whom poffessions coulde not suffyse/ Ever more and more encroachynge. After they had fpoyled gentill men/ They vndermyned husbande men/ In this manner theym robbynge. Wheare a farme for xx. li. was fett/ Vnder. xxx. they wolde not it lett/ Rayfynge it vp on fo hye a fome. That many a goode husholder/ Constrayned to geve his farme over/ To extreme beggary did come. I have hearde faye of myne elders/ That in Englonde many fermers/ Kept gave housholdes in tymes passed. TYe that they did with liberalite/ Sheawynge to povre people charite/ But nowe all together is daffhed. Of ryche farme places and halles/ Thou feift nothynge but bare walles/

Hef.

Wat.

Hef.

The rofes fallen to the grownde/

To tourne fayre houses into pasture/ They do their diligent cure/ The commen well to confounde. Mat. I Howe have the abbeys their payment? A newe waye they do invent/ Wef. Lettynge a dofen farmes vnder one. Which one or two ryche francklyngis/ Occupyinge a dofen mens lyvyngis/ Take all in their owne hondes a lone. The wother in paiynge their rent/ Wat. Be lycklyhod were negligent/ And wolde not do their duty. They payde their duty and more/ Hef. But their farmes are heythed fo fore/ That they are brought vnto beggery. I Have the francklyngis therby no gayne? Mat. TYes/ but fyrst they have moche payne/ Hef. Yer they can gett it fubstancially. Payinge more for the entrynge in/ Then they shalbe able to wynne/ A goode whyle after certaynly. For to gett the abbottis confent/ Vnder the feale of the covent/ It is a thynge very coftly. Where of the charges to recover/ Left they shulde theym selves enpoyer/ And be brought into decaye. Pover cilly shepperdis they gett/ Whome into their farmes they fett/ Lyvynge on mylke/ whyg/ and whey/ Mat. Mercyfull lorde/ who hearde ever tell/ Religious folke to be fo cruell/ Supplantynge the temporalte. Thou knowest nott watkyn selowe/ Hef. Howe they have brought to forowe/ In lykwyse the spretualte. I By what manner cavillacion? Mat. Surly through improperacion. Of inumerable benefices.

C Aat.	■ Do they benefices improperate?
Ecf.	Te and that many a curate.
	Dayly coursse their cruell bellies.
Mat.	They eate nether churche ne steple.
Het.	No but they robbe the pover people/
	Devowrynge their fubstaunce.
Mat.	¶ Yf they do fpretually fowe/
	They maye well temporally mowe/
	After the apostles ordenaunce.
Hef.	Toshe they have it better cheape/
	For they temporall goodes reape/
	And fowe nothynge fpretually.
	Their parisshons they sheare and clippe/
	But they never open their lippe/
	To geve theym eny fode goftly.
Wat.	Happely they do it in prevete.
Hef.	So god healpe me it maye well be/
	Vnder some secret clausure.
	For it is furly fo invifible/
	That I trowe it is not possible/
	To be fene of eny creature.
Mat.	What requyre they of benefices?
Hef.	No thynge but to have the fleces/
	And avauntages carnally.
Wat.	I perceave not well thy meanynge.
Het.	They are redyer to take vp tythynge/
	Then to preache to theym frutfully.
Mat.	Is there eny grett differynge/
	Bitwene theft and tythe gaderynge/
	After the practyfe that we fe?
Hef.	Wery litell/ all thynges reckened/
	Savynge that theves are corrected/
	And tythe gaderers go fcott fre.
Mat.	Have they no circumfpeccion/
	With diligent affection/
	For their pareffhes to provyde?
Hef.	They fett in folyfshe dotardes/
	More mete forto be bearwardes/
	Then christen mens foules to gyde.

And even as they do by farmage/ Brynge the londe into a rearage/ Contempnynge the state temporall. In lyke maner by their rapyne/ They have brought into ruyne/ The order ecclefiafticall. What. It apereth they are past grace. They are the divels fornace/ Fef. Oven infernall vnfaciable. What. If thefe monkes are fo noyous/ Bothe fraudulent and covetous/ To what vfes are they proffitable? Nowe by the death that I shall deye Hef. Of all people vnder neth the fkye/ The worlde maye theym best spare. Nether to the godly deite/ Nor yett to mans vtilite/ In eny cace proffitable they are. And not only vnneceffary/ But moreover clene contrary/ Defraudynge that to theym is due. For though their lyfe fo vicious/ To goddis lawes is iniurious/ Confoundynge the waye of vertue. Yet are they more presompteous/ Sayinge their workes meritorious/ Healpe fynners to be goddis heyres. Wherby Christis bloud they despyse/ As though it coulde not fuffyfe/ With out their damnable prayres. And wheare as they shulde be prest/ At all feafons doynge their best/

The commen well to mayntayne.
Their bellies are fo full of greace/
That nether in warre nor peace/
They cane do eny healpe certayne.
Yet their fyndyngis they expende/
Which shulde the londe defende/
Devowrynge many a knyghtes se.

They are nether goftly/ ner worldly/ Rather divlysshe then godly/ With out eny goode properte. THat. Tyf they be foche ydell raveners/ They are lyke to the grett courfers/. Which noble men in stables kepe For they are cherefed all wave/ With freffhe litter and goode have. Doynge right noght but eate and flepe. Hef. There is in they grett diversite/ For yf it come to extremite/ They fave their mafters from yvill. Where as these miserable brybers/ Brynge their founders and healpers/ The strayght waye to the devill. Mat. Are they lyke to wolves ravenous? Hef. A grett deale more outragious/ Farre excedynge their rapacitie. For though they be cruell of kynde/ Yett they leave their skynnes be hynde/ As a mendes for their cruelte But this mischevous mounckry/ Though they robbe every country/ Whyls they be here a lyve. Yet can they not be fo pleafed/ But after that they be deceased/ Least eny by theym shuld thryve. They cary into their fepulture/ Their dayly clothynge and vefture/ Buried in their churlyffhe habyte. Wat. ¶ Have they on their botes also? Hef. TYe by my trothe even redy to go/ To the devill withouten respyte. There is fome miftery pondered/ Wat. That they vse fo to be buried/ In their habyte and clothynge. Hef. No dout it is a mistery/ By conjectours manifeftly/ Their wretched lyfe betokenynge.

For as in this lyfe they denayde/ Their christen neghbours to ayde/ Lyvynge here vncheritably. So by their death and latter ende/ In their buriall they pretende/ Not to be of Christis company. To whom then do they pertayne? Mat. To the devill their foverayne/ Hef. Which hath theym all in his bonde. T Beware thou be not to bolde/ Mat. For thy lyfe were bought and folde/ Yf thou fpake this in Englonde. They maye well bothe ban and cours/ Hef. But they cannot do moche wors/ Then they did to Hun the marchaunt. T Did they eny grevaunce to hym? Colat. Out of this lyfe they did hym trymme/ Het. Becaufe he was goddis fervaunte. THat. I He did fome faulte gretly notory / No thynge but for a mortuary/ Hef. The prestes agaynst hym did aryse. No maner faulte in hym was fownde/ Yet was he hanged/brent/and drownde. His goodes takyn vp for a pryfe. As an herityke they hym toke/ Becaufe he had many a boke/ In englyfshe/ of holy fcripture. Alfo he worshipped no ymages/ And wolde not go on pilgremages/ Vfynge none others to periure. Mat. Thre the prelatis fo mad frantycke/ To judge foche a man an heritycke/ Shewynge tokens of fydelite? They regarde their worldly proffett/ Hef. Wynnynge therby many a forfett/ Whiche moveth theym to crudelite. Mens goodes wrongfully to ceafe/ They make heritykis whom they pleafe/

By faulce relacion of Someners.

Wat. THave they none wother intellection? Hef. Tyes also by their confession/ Which they tell in prestes eares. Wat. TDare they confessions to bewraye? T Confessions catha? ye by my saye/ Fef. They kepe no fecretnes att all. Though noble men have doctours/ To be their private confessours/ Yet they have one that is generall. Mat. T Befyde those which are perticuler? Hef. ¶ Ye/ and that hath brought fome to care/ Of whom I coulde make rehearceall. THis name wolde I very fayne here. Mat. Hef. It is the englishe Lucifer/ Wotherwyse called the Cardinall. In all the londe there is no wyght/ Nether lorde baron/ nor knyght/ To whom he hath eny hatred. But ether by fower speche or swete/ Of their confessours he will wete/ Howe they have theym felves behaved. What they faye it is accepted/ In no poynte to be objected/ Though they be as falce as Iudas. Mat. What authorite do they allege? It is their churches previlege/ Hef. Falcely to fayne that never was. Wat. Soche confessours are vniust. Hef. TYett nedes do it they must/ Yf they will to honoure afcende. • Promocions are of the Kyngis gyft? Wat. Tor all that he maketh foche flyft/ Hef. That in his pleasure they depende. Though they have the kyngis patent/ Except they have also his affent/ It tourneth to none avauntage. His power he doth fo extende/ That the kyngis letters to rende/ He will not forbeare in his rage.

What. This is a grett prefumpcion/ For a villayne bochers fonne/ His authorite fo to avaunce. But it is more to be marveyled/ That noble men wilbe confessed/ To these kaytives of miscreaunce. ¶ O/ the grett whore of Babilon/ Hef. With her deadly cuppe of poyfon/ Hath brought theym to dronkenship. That paynted bordes and ded flockis/ Carved ydoles in flones and blockis/ Above allmyghty god they worship. Hath Englond foche flacions/ Mat. Of devoute peregrinacions/ As are in Fraunce and Italy? T Seke oute londes every chone/ Hef. And thou shalt fynde none so prone/ As Englonde/ to this ydolatry. Of wholy Roodes/ there is foche a fight/ That bitwene this and mydnyght/ I coulde not make explicacion. Then have they ladies as many/ Some of grace and fome of mercy/ With divers of lamentacion. Morover paynted flockis and flones/ With fhrynes/full of rotten bones/ To the whiche they make oblacion. What are they after thy fuppofynge? Mat. Hef. T Stronge theves with outen glofynge/ And authours of prevaricacion. Take hede thou do not blafpheme. Wat. After their workes I theym esteme/ Hef. Both to man and god oure creatoure. Where as is no god but one. We ought to worship hym alone/ And no falce goddes to adoure. Whyche of his honoure is defrauded/ By these ydolcs faulcely lauded/ With facrifice and adoracion.

Man in lyke maner they robbe/ Caufynge povre folke to fygh and fobbe/ Takynge awaye their fustentacion. What. The goodes that to they are offered/ Are they not to pover people proffered/ Their necessites to relefe? Hef. It is wasted in ryetous revell/ Amonge many an ydell Iavell/ To noryfshe morther and mischese. I heare faye that befydes London/ Colat. There is oure lady of Wilfdon/ Which doth grett myracles dayly. As for whordom/ and letcherousnes/ Hef. She is the chefe lady mastres/ Commen paramoure of baudry. Many men as it is knowen/ Repe mo chyldren then their owne/ By her myracles promocion. Wyves to deceave their hufbandes/ Make to her many errandes/ Vnder coloure of devocion. T Doft thou oure lady fo backbyte? Mat. I No but I have the stocks in despyte/ Hef. Wherby they dishonoure her. In fcripture it is written/ And of oure lorde forbidden/ To be a falce ydolatrer. Whyls thou dost fo farre procede/ Wat. Howe is it then in thy crede/ Of Saynt Thomas of Cantourbury? ¶ I beleve/ and alfo I truft/ Hef. Yf that he were in this lyfe iust/ And of oure lordes vocacion. That his foul: hath fruition/ Perpetually with out intermission/ Of eternall confolacion. Wat. TYe but I meane of his body/ Shryned in the monastery/ With golde and stones precious.

b

Alfo the grett myracles wrought/ And howe of people he is fought/ With offerynges and gyftes fomptious. As for that yf we geve credence/ Hef. To oure faveoure Christis sentence/ The Euangelistes bearynge recorde. Many shall do thynges straunge/ Wherby they will boldly chalange/ To worcke in the name of oure lorde. And yet Christ in theym hath no parte/ But worcke theym by the devils arte/ Vfurpynge an angels lykenes. Which doth hym filfe fo transpose/ Fraudulently to begyle those/ That contempne goddis rightousnes. Wat. Nevertheleffe as clarckes defyne/ Workynge of myracles is a figne/ That vnto god they are acceptable. Hef. I Shall we to men credence geve/ Or ought we the gospell to beleve/ Whose verite is impermutable? I dare faye/ and abyde therby/ That Saynct Thomas of Caunterbury/ With wother Saynctis canonyfed. Yf their paynted efficacite/ Is but as it femeth to be. Of god they are defpyfed. For though they heale lame and blynde/ With men (as they faye) out of mynde/ Healpynge difeases corporall. Yet destroye they out of hande/ For every one of theym a thowfande/ Concernynge their foules fpretuall. And where as Chrift doth requyre/ That of god we shulde defyre/ All oure necessite and nede. To theym we make peticion/ Agaynst goddis prohibicion/ To wicked doctours gevynge hede.

Mat.	■ Well yet I enfure the Ieffraye/
	The gospell for theym they laye/
	Growndynge on it their argument.
Hef.	Naye watkyn that is a ftarcke lye.
Mat.	Howe shall we then the troth trye/
	By fome probacion evident?
Hef.	Mary take goddis wholy wrytynge/
3000	Nether addynge nor diminysshynge/
	But even playnly after the letter.
Mat.	They faye fcripture is fo diffuse/
eetat.	That laye people on it to muse/
	Shulde be never the better.
	It is no medlynge for foles/ But for foche as have bene at fcoles/
	As decrease that he graduate
Hef.	As doctours that be graduate. Weneft thou that Peter the fiffher/
Her.	
	Vinderstode not scripture clearlyer/
	Then the pharifales obstinate?
	Who did fo wilfully refift/
	Agaynst the receavynge of Christ/ As they which were learned?
9120Y ~ 4	As they which were learned?
Mat.	No wonder/ for they knewe hym not.
Hef.	In eny poynte to be difcerned.
5120°4	Tof Christ wett they make mancion
Mat.	Of Christ yett they make mencion.
Het.	Ye for be cause their pension/
	With benefices maye be endued.
	But in their lyfe and behaveoure/
	They defpyfe Chrift oure faveoure/
CICIY . L	Labourynge his worde to exclude.
Mat.	Canst thou prove this in dede?
Hef.	Whofoever will the gofpell rede/
CIONY . C	To prove it shall nede no testes.
Mat.	Peraventure they wolde have it hid/
	Wherfore to rede it they forbid/
ac #	Left men shulde knowe their wickednes
Hef.	Had thou fludied an whoale yere/
	Thou couldest not have gone no nere/
	To hit their crafty futtelnes.

For yf the gospell were soffered/ Of laye people frely to be red/ In their owne moders langage. They shulde se at their syngers endes/ The abhominacions of thefe fendes/ With the abusion of pilgremage. Alfo to perceave every whitt/ What it is Sayntis forto vifitt/ With nobles/ brouches/ and rynges. Wat. T Dost thou this custume reprehende? Het. I thyncke no goode man will commende/ Soche fupersticious offerynges. Wherof thre poyntis I will move/ By the whyche I shall playnly prove/ That it is a thynge vngodly. Fyrst a povre man of farre dwellynge/ For his wyfe and chyldren labourynge/ To kepe and fynde theym honestly. Peraventure for fome fickenes/ Or for a vowe of foliffhnes/ To accomplyfine Satans institute. Taketh on hym a farre viage/ To fome Saynctes flryne or ymage/ Leavynge his housholde destitute. Which often tymes do mis cary. The meane while that he doth tary/ Bestowynge his laboure in vayne. And fo goddis commaundment neglecte/ For fmale tryfles of none effecte/ They put theym felves vnto payne. Secondaryly/ what peviffhnes/ Is it to honoure with ryches/ Of deade faynctis the bodies? Sevnge that whyls they here lyved/ From ryches they were deprived/ As we rede in their storyes/ Thirdly/ it is no Christen touche/ To fe many a golden ouche/ With rynges and stones preciously.

To make deade faynctes forto shyne/ Where pover folke for honger pyne/ Dyinge with out healpe petioufly. And yf with all poffibilite/ Oure christen neghbours poverte/ Duly to ayde we are bounde. Why do Saynctes it then transgresse/ In whom charitable perfetnes/ In especial shulde redownde? Saynct Iohn to Christ so amiable/ Sayth/ excepte we be charitable/ Lovynge eache wother fraternally. It boteth not Christ to professe/ For why/ we wander in darcknes/ With out light erroniously. For howe can he have charite/ That feith his neghbours necessite/ And refufeth hym to focoure? Wat. I marvayle not by hym that me made/ Yf they be with golde and stones so lade/ Though they cannot their neghbours fe. But nowe to fpeake erneftly/ Have their foules celestially/ In foche offerynges eny delyte? It is to theym grett despleasure/ Abhorrynge it out of meafure/ As a thynge done in their defoyte. What were best then to be done? To breake theym in peces a none/ A monge povre folke to be destributed. Haw/ to do that dede who durst/ Seynge that he shulde be a courst/ And as an herityke reputed. I Let they mwith furiousnes swell/ Courfynge with boke/bell/and candell/ Whyls they have breath for to speake. Yet had we the Kynges licence/ We wolde with outen diffydence/ Their golden shrynes in peces breake.

Hef.

Mat.

Hef.

Mat.

Hef.

Mat. \(\Pi\) What shulde we do with their ryches? Geve it to pover men in almes/ Hef. To whom of dute it doth longe. The Saynctes then wolde be angry/ Mat. Yf that we shulde be so hardy/ Vnlaufully to do theym wronge. For some men have it assayde/ Whom faynctes have shreawedly arayde/ In revengynge their iniury. So that by an whole nyghtes space/ They were fayne to kepe one place/ The dores flondynge open apertly. ¶ And what was their fynall chaunce/ Fef. T By my fothe/ in an hangynge daunce/ Mat. Their neckis in a corde to preve. TVfe the Saynctes eny men to kyll? Hef. I No but they make theym stonde still/ Wat. Vntill they be taken of the Schereve. Then are they lyke and femblable/ Vnto oure biffhops venerable/ Which faye/ we will not morther. But they put men in soche savegarde/ That with in a whyle afterwarde/ They be fure to go no forther. T Are not foche faynctis reprehenfible? Het. TYe for they shulde be invincible/ Mat. Of charitable dileccion. For if they will eny man noye/ Ether eny body to destroye/ They are not of Christis eleccion. Whiche after Lukis evangelion/ Sayde to the apostels Iames and John! Nescitis cuius spiritus estis. The fonne of man hidder cam/ Not forto destroye eny man/ But to fave that perisshed is. Wherfore let theym do wonders/ By the divels their founders/ To leade men in blynde cecite.

Yett never theleffe thou and I/ Wolde put oure felves in ieopardy/ Agaynst all their malignite. To take awaye their ouches/ Golden ryngis and brouches/ Gevynge it vnto the poore. Wat. Thou excepft. S. Chutbert of Duram/ With oure lady of Walfyngam/ Also oure lady of the Moore. **I** God beynge oure direction/ We wolde make none excepcion/ Agaynst the devils enchauntmentis. To do their best/let theym not spare/ For we wolde make theym full bare/ Of their precious ornamentis. T Oure honeste then destayned/ Surely we shulde be proclaymed/ For outragious heretykis. Why more we then the Cardinall? THe attempteth nothynge at all/ Soche maters in his biffhopryckis. I am fure thou hast hearde spoken/ What monasteries he hath broken/ With out their founders confentis. He fubverteth churches/ and chappells/ Takynge a waye bokis and bells With chalefces/ and vestmentis. He plucketh downe the coftly leades That it maye rayne on faynctis heades/ Not fparynge god nor oure ladye. Where as they red fervyce divyne/ There is grountynge of pigges and fwyne/ With lowynge of oxen and kye. The aultres of their celebracions/ Are made pearches for henns and capons/ De foylynge theym with their durt. And though it be never fo prophane/ He is counted a goode christiane/

Fef.

Wat.

Fet.

Wat.

Hef.

Mat. A conscience ys it be sothe That the Cardinall fo dothe/ I wonder that he is not apeached. O/ churche men are wyly foxes/ Hef. More crafty then juggelers boxes/ To play ligier du mayne teached. Yt is not for nought they fayne/ That the two fweardes to theym pertayne/ Both foretuall/ and temporall. Wherwith they playe on both hondes/ Most tyrannously in their bondes/ Holdynge the worlde vniverfall. Agaynst god they are so stobbourne/ That scripture they tosse and tourne/ After their owne ymaginacion. Yf they fave the mone is belewe/ We must believe that it is true/ Admittynge their interpretacion. Wat. I Art thou not a frayde to prefume/ Agaynst the Cardinalls sume/ Seynge they wilbe all on his fyde? No I do rather gretly reioyce/ Hef. That of a lytell wormes voyce/ Goddis iudgement maye be veryfyed. Agaynst foche a wicked brothell/ Which fayth/ vnder his girthell/ He holdeth Kynges and Princes. To whom for a falutacion/ I will rehearce a brefe oracion/ dedicate vnto his statlynes. Nowe gentell mate I the praye. Mat. Have at it then with out delaye/ Hef. Contempnynge his maliciousnes.

O miferable monfter/ most malicious/ Father of perversite/ patrone of hell. O terrible Tyrant/ to god and man odious/ Advocate of antichrist/ to Christ rebell. To the I fpeake/ o caytife Cardinall fo cruell. Causles chargynge by thy coursed commandment To brenne goddis worde the wholy testament.

Goddis worde/ grownd of all vertue and grace The fructeous fode/ of oure faythfull truft. Thou haft condempned in most carfull cace/ Throwe furious foly/ falce and vniust. O fearce Pharao/ folower of flesshly lust. What moved thy mynde by malyce to consent/ To brenne goddis worde/ the wholy testament.

The tenoure of thy tyranny paffeth my brayne In every poynt evidently to endyght.

Nero nor herod/ wer never fo noyus certayne All though of goddis lawis they had lytel lyght Shame it is to fpeake howe agaynft ryght.

Thy hatfull hert hath caufed to be brent/ Goddis true worde/ the wholy testament.

O perverse preste patriarke of pryde/ Mortherer with out mercy most execrable. O beastly brothell/ of baudry the bryde/ Darlynge of the devill/ gretly detestable. Alas/ what wretch wolde be so vengeable? At eny time to attempte soche impediment/ To brenne goddis worde the wholy testament.

God of his goodenes/ grudged not to dye/ Man to delyver from deadly dampnacion. Whose will is that we shulde knowe perfetly What he here hath done for oure saluacion. O cruell kaysace/ full of crasty conspiracion. Howe durst thou geve then salce iudgement To brenne goddis worde/ the wholy testament.

Thy leawednes of lyvynge is loth to heare/ Christis gospell to come vnto cleare light. Howe be it furly it is so spred farre and neare That forto let it thou hafte lytell myght. God hath opened oure dercke dimed fyght. Truly to perceave thy tyrannous intent/ To brenne goddis worde the wholy testament.

Agaynst thyne ambicion all people do crye/ Pompously spendinge the sustenaunce of the pore Thy haulte honoure hyly to magnify/ Maketh/ theves/ traytours/ and many a whore Wo worth the wretche of wickednes the dore Forger of oure dayly damage and detriment To brenne goddis worde the wholy testament.

O paynted pastoure/ of Satan the Prophet/ Ragynge courre/ wrapped in a wolues skynne O butcherly bisshop/ to be a ruler vnmete/ Maker of misery/ occasion of synne. God graunt the grace nowe to begynne. Of thy dampnable dedes to be penitent/ Brennynge goddis worde/ the wholy testament.

That. In No more for our lordis passion/
Thou raylest nowe of a fassion/
With rebukis most despytous/
No man shall these wordes advert/
But will judge theym of an hert/
To procede/ most contumelious.

Yet thou mayst therin well marcke/
The will of god accomplesshed.
The Cardinall thus to rewarde/

Which with oute eny godly regarde/

Defdayneth the trothe to be puppliffhed. Therfore as he did the trueth condempne/ So god wil hym and all his contempne/ With the fwearde of punnyfihment.

In at. They had fyrst some provocacion?

Itel. None wother then the translacion/
Of the englysshe newe testament.

Wat.

Hef.

Wat. Fef.

Wherin the authours with mecknes/ Vtterly avoydynge convicioufnes/ Demeaned theym fo difcretly. That with all their invencion/ They coulde fynde no reprehencion/ Resistynge goddis worde wilfully. Thowe had the gospell fyrst entraunce/ Into Englonde fo farre of distaunce/ Where to rede hym/ no man maye? ¶ Goode christen men with pure affecte/ Of god fingulerly therto electe/ With cost did hym thether conveye. Which/ even as Christ was betrayed/ So with hym the clargy played/ Thorowe trayterous prodicion. Who played the parte of Iudas? The wholy biffhop of Saynct Affe/ A poste of Satans iurisdiccion. Whom they call Doctour standisshe/ Wone that is nether flesshe nor fisshe/ At all tymes a commen lyer. He is a bablynge Questionist/ And a mervelous grett fophist/ Som tyme a lowfy graye fryer. Of flommake he is fearce and bolde/ In braulynge wordes a very fcolde/ Menglynge vennem with fugre. He despyseth the trueth of god/ Takynge parte rather with falcehod/ Forto obtayne worldly lucre. In carde playinge he is a goode greke/ And can skyll of post and glyeke/ Alfo a payre of dyce to trolle. For whordom and fornicacions/ He maketh many vifitacions/ His Dioces to pill and polle. Though he be a stowte divyne/ Yett a prest to kepe a concubyne/ He there admitteth wittyngly.

So they paye their yearly tributis/ Vnto his dyvliffhe fubstitutis/ Officiall/ or commissary. To rehearce all his lyvynge/ God geve it yvell chevynge/ Or els fome amendment shortly. What. I Howe did he the gospell betraye? Hef. As fone as ever he hearde faye/ That the gospell cam to Englonde. Immediatly he did hym trappe/ And to the man in the red cappe/ He brought hym with stronge honde/ Before whose prowde consistory/ Bryngynge in falce testimony/ The gospell he did theare accuse. Wat. He did mo persones represent/ Then Iudas the traytour malivolent/ Whiche betrayed Christ to the Iues. Thou mayst se of theym in one manne/ Het. Herod/Pilat/Cayphas/ and Anne/ With their propertis feverall. And in another manifestly/ Iudas full of conspiracy/ With the fectes pharifaicall. They are a grett deale more mutable/ Then Proteus of forme fo variable/ Which coulde hym filfe fo difgyfe. They canne represent apes/ and beares/ Lyons/ and affes with longe eares/ Even as they lift to divyfe. But nowe of standisshe accusacion/ Brefly to make declaracion/ Thus to the Cardinall he spake. Pleafeth youre honourable grace/ Here is chaunfed a pitious cace/ And to the churche a grett lacke. The gospell in oure Englisshe tonge/ Of laye men to be red and fonge/ Is nowe hidder come to remayne.

Which many heretykis shall make/ Except youre grace fome waye take/ By youre authorite hym to reftrayne. For truly it is no handlynge/ For laye peoples vnderstondynge/ With the gospell to be busy. Which many wone interprifyinge/ Into herefy it did brynge/ Difdaynynge the churche vnreverently. Toffhe/ thefe fayngis are fophifticall/ Catat. I wolde heare the fence misticall/ Of these wordes right interpreted. In favth with out fimulation/ This is the right fignification/ Of his meanynge to be expressed. O Cardinall fo glorious/ Thou arte Capitayne over vs/ Antichristis chefe member. Of all oure detestacions/ And finfull prevaricacions/ Thou alone/ arte the defender. Wherfore healpe nowe or els never/ For we are vndone for ever/ Yf the gofpell abroade be fpred. For then with in a whyle after/ Every plowe manne and carter/ Shall fe what a lyfe we have led. Howe we have this five hondred yeres/ Roffled theym amonge the bryres/ Of desperate infidelite. And howe we have the worlde brought/ Vnto beggery worste then nought/ Through oure chargeable vanite. Which knowen/ we shalbe abhorred/ Reddi to be knocked in the forhed/ Oure welth taken awaye clene. Therfore Tyrant playe nowe thy parte/ Seynge with the devill thou atre/

Hef.

Gretter then eny manne hath bene.

Put the gospel a waye quyght/ That he come not to laye mens fight/ Forto knowe goddis commaundementis. And then we that are the remmenaunt/ Shall diligently be attendaunt/ To blynde theym with oure commentis. Yf they have once inhibicion/ In no maner of condicion/ To rede goddis worde and his lawes. For vs doctours of theology/ It shalbe but a smale mastery/ To make theym foles and dawes. Loke what thou dost by tyranny/ We will alowe it by fophistry/ Agaynst these worldly villaynes. What. I Nowe truly this is the meanynge/ Howe foever be the fpeakynge/ Of these spretuall lordaynes. THat. TBut what fayde the Cardinall here at? THe fpake the wordes of Pilat/ Hef. Sayinge/ I fynde no fault therin. Howe be it/ the biffhops affembled/ Amonge theym he examened/ What was best to determyn? Then answered biffhop Cayphas/ Hoc est. That agrett parte better it was/ The gospell to be condempned. Lest their vices manyfolde/ Shulde be knowen of yonge and olde/ Their estate to be contempned. The Cardinall then incontinent/ Agaynst the gospell gave judgement/ Sayinge/ to brenne he deferved. Wherto all the biffhoppis cryed/ Answerynge/ it cannot be denyed/ He is worthy fo to be ferved. ¶ If they playe thus their vages/ Wat. They shall not escape the plages/ Which to theym of Rome happened.

At whose scourge so marvelous/ They wolde yf they were gracious/ Gladly to be admonished. To whom goddis worde in purite/ Was fyrst shewed in humilite/ Accordynge to the veritable fence. Howe be it they wolde not it receave/ But frawardly with fwearde and gleave/ They expulsed it from thence. Vnto tyranny they did leane/ Wherfore god vfynge another meane/ To brynge theym vnto repentaunce. He stered vp some mens spryte/ Which their fautes did endyte/ Of their mischese makynge vttraunce. Yet wolde not they amende/ But moare wilfully did deffende. Their evill lyfe agaynst goddis worde. Therfore as mislyvers obstinate/ They were destroyed nowe of late/ With pestilence and dent of sworde. Thou hast rehearced thre poyntis/ Which will make all prestes ioyntis/ For feare to trymble and shake. Seynge that the fyrst is past/ And the feconde commeth in fast/ Their hypocrifi to awake. And yf they will not be refrayned/ The fworde of vengeaunce vnfayned/ On their frawardnes will light. Weat. Well/ let vs by no perfuafion/ Geve no foche occasion/ Caufynge christen men to fyght. No man will have that fuspicion/ But take it for an admonicion/ Their vnhappy lyfe to repent. For we shewe as they shall synde/

Yf god infpyre not their mynde/ To laboure for amendment.

Hef.

Hef.

	Which by icripture to verity/_
	Let theym rede the prophet Ieremy/
	In the chapter/ fower and twente.
	Howe be it I will me hens hye/
	Wheare as the Cardinals furye/
	With his treasure shall not gett me.
Wat.	Is this prowde Cardinal rycher/
com.	Then Christ or goode laynet Peter/
	In whose roume he doth succeder
Hef.	The boffes of hys mulis brydles/
75.00	Myght hye Christ and his disciples/
	As farre as I coulde ever rede.
Mat.	Whether canst thou then five awaye?
Hef.	To Constantinoble in Turkeye/
3244	Amonge hethen my lyle to leade.
Wat.	Yf thou wilt then live christenly/
	Thou must vse thy silfe prevely/
	Or els furely thou arte but deade.
Hef.	I I shall have theare as grett liberte/
	As in wother places of christente/
	The trueth of Christ to prosesse.
	For he that will the trueth declare/
	I dare faye moche better he weare/
	To be with theym in hethennesse.
Mat.	Though thou go never fo farre hence/
	Yet with most terrible fentence/
	To coursse the they will not mysse.
Het.	I ponder very lytell their courfes/
	For to god I faye with humblenes/
	They shall course/ and thou shalt blysse.
Wat.	In their courses/ is their no parell?
Het.	No for they do it in the quarell/
	Of their god which is their belly.
Wat.	What mischevous god is that?
Ref.	Wone that hath eaten vp the fatt/
	Of englondis wealth fo mery.
celat.	I will gett me then into Wales/
	To dwell amonge hilles and dales/
	With folke that be simple and rude.

T Come not there I counfell the. Hef. For the prestes/ their simplicite/ Thorowe craftynes do fo delude. That whofoever is fo hardy/ To fpeake agaynst prestes knavery/ For an herityke they hym take. Of whose miserable calamite/ Vnder the fpretuall captiuite/ I will here after a processe make. Then will I go into the realme/ Wat. Of the plenteous londe of beame/ In the Cite of Prage to dwell. of two thyngis I will the warne/ Het. Whiche thou must parfetly learne/ Yf thou wilt folowe my counfell. Fyrst beware in especiall/ Of the outwarde man exteriall/ Though he shewe a fayre aperaunce. Many shall come in a lambis skynne/ Which are ravifflynge wolues with in/ Ennemys to Christis ordinaunce. The feconde is/yf eny reply/ Bryngynge in reafons obstinatly/ Agaynst that which semeth to be trewe. Take no graduate for an authoure/ But remitt goode master doctoure/ To the olde testament or newe. And yf he will beare the in honde/ That thou canst not it vnderstonde/ Be cause of the difficulte. Axe hym howe thou arte able/ To vnderstonde a fayned sable. Of more crafty fubtilite? Tat. I fe thou knowest their secretnes/ TYe I coulde in their very lycknes/ Het. Declare theym yf I had respyte. Well I will departe/ adue/ Mat. Nowe I befeche oure lorde Iefu/ Fef. To be thy gyde daye and nyght.

Christ goddissonne/borne of a mayden poore/ For to save mankynd/from heven descended. Pope Clemente. the sonne of an whoore/ To destroye man/from hell hath ascended.



In whom is evidently comprehended. The perfect meknes of our saveoure Christ/ And tyranny of the murtherer Antichrist.

A Proper Dyaloge, &c. A compendious olde Treatyfe, &c.

INTRODUCTION.

T

T occurred to Lord Arthur Hervey—then Archdeacon of Sudbury, now the Bishop of Bath and Wells—while he was preparing a lecture, in the autumn of 1861, on the 'Diffolution of the Monasteries,' to be

delivered in the enfuing October at Bury St. Edmunds, to look among the old books in his library at Ickworth, for anything that might bear upon the fubject of his lecture. In fo doing, he flumbled upon a fmall volume of tracts, in old binding, with the top of the back torn off; which proved to contain in all nine tracts; three without titlepages, and the last one torn off in the middle.

2. On the first page are the names of Tho. HERVEY: Tho. and Isabella Hervey: and Will. Hervey. The Marquis of Briftol informed the great English-Bible fcholar of our day. Mr. Francis Fry, F.S.A., of Cotham Tower, Briftol-through whose facfimile of this text we came to know of this Dyaloge, &c. -that, "This Thomas was the Father of John Hervey, First Earl of Briftol, and his wife was Ifabella, daughter of Sir Humphrey May; his Father was Sir William Hervey of Ickworth, born 1585, died 1660. His Brother William was born in 1618, and Several of the Books now in the died at Cambridge in 1642. Library at Ickworth unquestionably belonged to Sir William. In a copy of Camden's Britannia, edit. 1610, is the fignature of William Hervye or Hervy, apparently by the same hand as that in this volume, with the year 1634, entered as that in which the purchase was made for 40s., and when William the fon, would have been only fixteen years of age." It feems therefore indubitable that these tracts had been in the possession of the family, for more than two centuries.

3. The value of the find may be illustrated in two ways.

Lord A. Hervey having, with a public spirit deserving of all praise, thought it right to offer the collection, in July 1865, to the Trustees of the British Museum; they gladly paid him £ 120 for the same: so it is preserved in that vast Treasure-House of books, accessible to all who can value it. There is also no doubt, now that the singularity of its contents is better known, but that a like collection would realize two or three times the above sum, should one ever be brought to the hammer.

Again. If Lord Harvey had been alive between the years 1530 and 1546, and had fuch a collection been found in his poffession, any day during that time; he would have been instantly

hailed to prison: to have passed nights of weariness, fastened in the stocks, his feet higher than his head: and to have undergone wearier days of badgering, cajoling, browbeating, and accufation before the Bishop or Commissary of his diocese. He would have been degraded, as was another prieft, the Benedictine monk of Bury St. Edmunds, Richard Bayfield; for the selffame offence of poffeffing, reading, &c., these identical tracts, and others like them. He hardly might have escaped some such extra-judicial lynch justice as Stokesley, the Bishop of London, offered to that same Bayfield on the day of his degradation and death, the 27th November 1531, when the brutal bishop,—as if the furrender of life itself were not a fufficient expiation for having, reading, and circulating thefe identical and other like tracts, -fmote Bayfield, who was kneeling on the top altar ftep, in the high choir of old St. Pauls, with his crosier-staff on the breaft, and knocked him down the altar fteps, fo that he brake his head and fwooned. Finally, his Lordship might, like that martyr, have been led to the stake, at or near Newgate, and there meekly offering his life, would have passed in a chariot of fire out of this world of trouble up to the blifs of heaven. Such fuffering in this life, and glory in that to come, would his Lordship's adhesion to the doctrine of these tracts have ensured to him; had he lived when they were first secretly printed and circulated.

4. For the collection comprises some of the rankest Lollard and Protestant tracts of the time. We are able to identify every one of them, and three of them are apparently unique copies. Noticing them as they stand in the book, they are as follows:

(1) Title-page torn off. [Sir Francis Bygod's A Treatise concernynge impropriations of benefices, printed by T. Godfrey, without date, but about 1534. We have largely quoted from this work in our Reprint of Thomas Lever's Sermons.]

Lever's Sermons.]

(2.) Title-page torn off. [SIMON FISH'S translation 'out of the Dutch,' of The Summe of Scripture, referred to by John Fox in Actes and Monumentes, f. 987, Ed. 1576.] This work has hitherto been quite lost. It was in the preparation of this Reprint that we identified the text with the title. The work consists of a considerable body of doctrine, and was therefore specially and repeatedly forbidden by the ecclesiastical authorities. No colophon. Possibly printed abroad. Is in a small Roman letter, and one of the earliest of this class of books in that fount of type.

(3.) Title-page torn off. [A Treatise declarring and shewing that Pyctures and other Y mages which were wont to be worshiped, are in no wyse to be suffered, &-c.] Printed by William Marshall in 16mo, at London.

(4.) The praier and complaynte of the ploweman unto Christe: written

not long after the yere of oure Lord 1300. To the Christian reader is dated 'The last daye of February, Anno 1531.'

The following passage in this address is of importance:—"Even as the old phareses with the bischops and prestes presoned and persecuted Christe and his Apostles/ that all the rightuous bloode maye fall on their heedes that hath ben shed from the bloode of Steuen the first martyr to the

blode of that innocent man of God Thomas hitton whom willyam werham byschop of Canturbury and Iohn fyscher byschop of Rochestur morthered at

byschop of Canturbury and Iohn fyscher byschop of Rochestur morthered at maydeston in kente the last yere for the same trouth.

(5.) A proper dyaloge, &-c. see p. 129. No other copy now known. Mr. F. Fry published a facsimile edition of it in 1863.

(6.) The Testament of master Wylliam Tracie esquier expounded both by William Tindall and Ihon Frith. Wherin thou shalt perceyue with what charitie ye chaunceler of worretter [Worcester] Burned whan he toke vp the deed carkas and made asshes of hit after hit was buried, M. D.xxvv. (7.) An confortable exhortation: of our emoste holy Christen faith and her frutes. Written (unto the Christen bretherne in Scotlande) after the poore [? pure] worde of God. At Parishe M.d.xxxv. [By J. Johnsone]. The Col. "A Parishe by me Peter Congeth. A.M.D.xxxv. xx Januarij."

(8.) The prophete Ionas, with an introduccion before teachinge to understonde him and the right use also of all the scripture, &-c. By William Tyndale. The introduction is preserved in Fox's edition of Tyndale's works, of 1573: but even he had not met with Tyndale's text of Jonah. Like Nos. (2) and (5) this is a complete recovery of a perfectly lost book. Mr. F. Fry issued a facsimile edition of it in 1863.

(9.) The letters which John Ashwell, Priour of Newnham Abbey beside Bedforde, sente secretely to the Bishope of Lyncolne, in the yeare of our lord M.D.xxvij. Where in the sayed priour accuseth George Ioye that tyme beinge felawe of Peter college in Cambridge, of fower opinions: with the answer of the sayed George un to the same opinions. Imperfect. [Col. in other existing copies is, At Strasburge. 10 Daye of June. (year not stated.)]

5. The fucceeding Texts may be regarded as Lollard Treatifes in a Protestant fetting. One of the hardest affertions that the early Reformers had to face was the accufation that the Reformation was a 'new-fangled herefy.' Cochlæus and others vaunted that antiquity was on their fide; until time and refearch put their boafting out of court. It came at length to be understood how much light of knowledge and wifdom had gone out in the dark ages; which however it was not impossible to rekindle for the future use and benefit of man. In this way our first English Reformers brought forth these Lollard treatises; and were well fatisfied if they could prove an antiquity of a century for any of their Complaints.

6. Tyndale was at Marburg in 1530, printing The Practife of Prelates. He was doubtless the centre of a small knot of English fellow-labourers, one of whom put forth, on his own account, this Dyaloge, &c. It might have been friar Jerome Barlow. There is much fimilarity in the style of the verse with that of Rede me and be nott wrothe; but this Complaint has not the grafp, virility, and strength of that Invective. If Bayfield's account of Roy to Sir T. More, in November 1531, be correct, Roy was probably not in Germany at this time: for the Dyaloge was certainly written after the meeting of parliament, 3 Nov. 1529, to the fitting of which there is allufion at p. 144, and consequently after the fall of Wolfey had become known at Marburg, as he is not once alluded to in it.

7. The Protestant setting supplied by the Englishman at Mar-

burg confifts of all the verfe, 'Unto the reader' at p. 170, and

nearly all the fide notes.

The A.B.C. to the spritualte must be distinguished from The A.B.C. agenste the Clergye prohibited at Paul's Cross on Advent Sunday, 3d Dec. 1531. For in the examination of Baysield in the previous month of November he acknowledged to have imported, among other books from the Continent, the two following distinctly quoted works,

A. B. C, of Thorpe's, [See Fox's Actes &c. p. 401. Ed. 1563. A Dialogue between the Gentleman and the Ploughman.

Thorpe is the famous Lollard William of Thorpe, the date of whose *Examination* is 4 Aug. 1407, and of whose *Testament* is Sept. 1460. *He* could not have told the Clergy that they were 'lyke to haue a fall'; but in the time of the Resormation that would be true.

8. The two Lollard texts may have been fent out as 'fmale flickes' from England, in answer to Roy's Invitation at p. 25. The dates affigned to them should be taken with caution. There is nothing in the fragment of the first to test the date; but the latter treatise is clearly not much earlier than 1450, A.D.,

fee p. 178.

The drift of the *Dyaloge* is properly described in the title. The history of the perfecution of the Lollards by the clergy in the reigns of Henry IV. and V., in return for the support they gave to the house of Lancaster referred to in it, is historically true. The Clergy encouraging Henry V. to foreign war, in order to prevent reformation at home, is represented by Shakespeare in his *Henry* V. While their vast possessions in land alone in England, was computed, in the time of Rapin, to equal in value, at twenty years purchase, the enormous sum of £30,503,400.

In the glorious funlight of truth which we now enjoy we can hardly realize the gloom and defpairing darkness in the midst of which men underwent hazard of all things that they might have the law of their belief allowed in their native speech. If we knew more of the Lollard literature, we should think more of them, and their magnificent sight, 'faithful unto death.' The priests prefumptuously claimed to keep the lips of knowledge. They did posses almost all branches of science and fecular knowledge at that time, so that every such 'lettre' as these, was a revolt of man's best nature from all that would tend to keep it in a perpetual darkness, ignorance, and error. In considering Lollardism, it must never be forgotten that, for the most part, it was a struggle at the greatest disadvantage, of a true desire after holiness sed and strengthened by God's Word, against the learning and culture of the time. Our blessed Lord himself rejoiced that in a like case, it pleased the Father to hide His truth from the wise and prudent, and to reveal it unto babes.

A proper dyalo=

ge/betwenea Gentillman and ahulhandman/ ethe complaynynge to other their milerable calamite/through the ambicion of the clergye.

An A. B. C. to the spiritualte.

Awake pe golfely persones/ awake/ awake Bothe preste/pope/bisshoppe & Cardinall. Considre wisely/what waves that pe take Daungeroully beynge lyke to have a fall. Every where/the mischefe of you all. Ferre and nere/breaketh oute very fast Bodde wist nedes be revenged at the last. • Bowe longe have pe the worlde captyued In fore bondage of mennes tradiciones? Kynges and Emperoures/ pe have depreued Lewedly vsurppnge/their chefe possessiones. Wuche misery pe make in all regiones. Powegoure fraudes/almoste at the latter cast Of godde fore to be revenged at the last. I Poore people to oppresse/ pe have no shame Dwakpngeforfeare of pour doubble tyranny. Rightfull justice pe have put out of frame Sekunge the luft of youre godde, the bellp. Therfore I dare you boldely certifye. Uery litle though ye be therof a gast Pet god will be revenged at the last.

Christen reder/ from rashnes refraine
Of hastye iudgement/ and lyght sentence.
though sum recken it frowardnes of brayne
Thus to detecte ye clergyes inconvenience.
Vnto christes wordes geue/ thou advertence
Which saieth nothinge to be done so secretly
But it shall be knowen manifestly.

Where as men difcerne no grefe of darcknes
Full litle is defyred the confortable lyght
The daye is reftrayned to fhewe his clerenes
Tyll the clowdes be expelled of the night
As longe as we perceyue not wronge from right
Nether holynes from false hypocrifye
The truthe can not be knowen manifestly.

Curfed they are/ as Efaye doth expresse Which presume the euyll for good to commende Sayenge that swete is soure/ and light darcknes As nowe in the clergye/ we may perpende. Whos disguysed madnes in the later ende As seynt Paule to Timothe did prophesye Shall be knowen to all men manifestly.

Chrifte/ like wife/ with his predicacion
The pharifeyes fhewynge outwarde holynes
Was a counted of fmall reputacion
Vyce cloked vnder fhyne of vertuoufnes.
Vntill at the laft their furioufnes
Accufyng the woman taken in aduoutery
They fawe their fautes detecte manifeftly.

Their vyces opened/ they could not abyde Shame drevynge them to confufyon Which afore feafon through pope holy pryde They bolftred out vnder abufyon It is the practyfe of their collufyon. Zele of rightuoufnes to fayne outwardly Tyll their fautes be detecte manifeftly/

Which in oure clergye is evidently fene Fayned godlynes falfly pretendynge Wherby moste parte of people do wene That they seke goddes honour in all thinge How be it/ men shuld se that their sekynge Is to consounde christes gospell vtterly Were their fautes detecte manifestly. What greater defpyte can they ymagine/ Agaynst god his hye honour to deface Than to vsurpe on them his power diuine Abhominably sittinge in holy place? Which hath continued longe tyme and space And shall with outragious blasphemy Till their fautes be detecte manifestly.

Scripture vnto them was first proferyd Mekely without any prouocacion. Which to receyue when it was offeryd They refused with indignacion. Wherfore touchinge their reformacion. Litle trust is to be had certaynly Tyll their fautes be detecte manifestly.

Thus to conclude/ o christen reder Vnto pacience/ I the exhorte. Aduertesynge/ howe and in what maner Christe rebuked this pharisaycall forte. Whom as Mathew in the. xxiij. doth reporte. With searefull sentence he cursed ernestly Their wicked sautes detectynge manifestly.

This is a pertum quod non reveletur. Mtah. x.

There foloweth the Dialoge/ the Gen tillman beginninge first his complaynte.

C Gentillman.

Ith foroufull harte/ maye I complayne Concerninge the chaunce/ of my mifery Although parauenture it is but vayne Trueth oporeffyd/ with open tyranny. My enheritaunce and patrimony. Agaynst right/ from me they kepe awaye Which saye/ for my frendes soules they praye.

Myne aunceteres of worthy progeny With rentes and lyuelood largely endued Mayntayned their eftates honorably Aydynge the poore/ indigence to exclude. Tyll at the laft/ the clergy to them fued. Pretendinge godlynes/ vnder a fals waye Sayenge they wold for their foules praye.

I Stoutely they alleged before their fyght Howe after this lyfe is a purgatory. Wherin their foules both daye and night Shuld be tormented with out memory Excepte of their fubflaunce transitory. Vnto their feactes/ they wold fome what paye Sayenge that they wold for their foules praye.

They bare them in hande that they had myght Synners to bynde and loofe at their owne plefure Takynge vpon them to leade thyem a right Vnto ioye/ that euer fhuld endure. Of popes pardones they boofted the treafure. Chalengynge of heuene and hell the kaye Sayenge/ that they wold for their foules praye.

To trust wife or childern/ they did disswade Eyther any frendes or persones temporall. Affermynge/ that oure loue shuld a way vade Without any memory of them at all Onely to hope in their feactes fpirituall. They entyced/ with perfuafiones gaye Sayenge that they wold for their foules praye.

Thus with wylines and argumentes vayne
Myne aunceters brought in to perplexite
Partely thorough feare of eternall payne
And partely for defyre of felicite.
They confented makynge no difficulte
To graunte their requeftes without delayer
Sayenge that they wold for their foules praye

Their chefe lordshippes and londes principall With commodytes of their possession Vnto the clergye they gaue forthe with all Dysheretinge their right fuccessyon. Which to receive without excepcion The couetous clergy made no denay Sayenge that they wold for their foules pray

By the meanes wherof/ I and fuche other Suffrynge the extremyte of indigence Are occasioned to theft or mourder Fallynge in to moche inconuenience. Because the clergye agaynst conscience Deuoureth oure possessiones nighte and daye Sayeng yat for oure frendes soules they praye.

I haue wife and childern vpon my hande Wantinge fubstaunce/ their lifes to fustayne Wherfore to the clergy that haue my lande Sometyme I come and pituously complayne Whos statelines/ to helpe me hauyng difdayne With oute any comforte to me they saye That for my frendes soules they dayly praye.

Shuld I and my houshold for houngre dye They wold not an halfe peny with vs parte So that they lyue in welthe aboundantly Full litle they regarde oure woofull fmerte. To waste oure goodes they nothinge aduerte In vicious lustes and pompous araye Sayenge yat for our frendes soules they praye.

They take vpon them apostles auctorite
But they solve nothinge their profession
Often tymes they preache of christes pouerte
Howe be it towarde it they have no affection.
Yf so be they pleate ones in possession
Harde it is to get ought fro them awaye
Sayenge/ that for our frendes soules they praye.

Thus must we beare their oppression Whiles to complayne there is no remedye The worlde they have brought in subjection Vnder their ambicious tyranny. No respecte they have to the mysery Of vs poore gentillmen that be laye Sayenge that for our frendes soules they praye.

Alas/ is it not a myferable cafe?
To fe ydle perfones voyde of pyte
Occupyenge the landes before oure face
Which shuld pertayne vnto us of duete.
They haue richesse/ and we calamyte
Their honour encreaced/ oures must dekaye
Sayenge that for our frendes soules they praye.

The husbandman.

Syr/ god geue you good morowe
I perceiue the cause of youre forowe
And most lamentable calamyte.
Is for the oppression intollerable
Of thes monstres so vncharitable
Whom men call the spiritualte.
Trouthe it is/ ye poore gentillmen are
By their crastynes made nedy and bare
Your landes with holdinge by violence

How be it we husbandmen euery where Are nowe in worsfe condicion ferre As it may be marked by experience.

C Gentillman.

In worfe caas? nay/ that can not be fo
For loke ouer the hoole worlde to and fro
Namely here in oure owne region.
And thou shalt fynde that in their handes
Remayneth the chefe lordeshippes and landes
Of poore gentillmens possession.
They have oure aunceters lyuelood and rentes
Their principall fearmes and teneamentes

With temporall fredomes and libertees.
They have gotten vnto their kingdomes
Many noble baronries and erldomes
With efquyres landes and knightes fees.

¶ Ŋusbondeman.

Notwithstondinge yet they faye precyfely That your Aunceters gaue to theym freely Soche worldly dominion and lyuelood.

C Gentillman.

Freely quod a? nay/ that is but fayned For they ware certeynly therto conftreyned By their couetous difceite and falfhod

T Husbondman.

Howe dyd they youre aunceteres compell?

C Gentillman.

Mary in threatnynge the paynes of hell And sharpe punishment of purgatorye. Wher to brenne/ they made them beleue Excepte they wolde vnto them geue Parte of their substance and patrimony.

Musbondeman.

But howe wold they delyuer them fro thence?

T Gentillman.

As they faide by their prayers affiftence Which with booftynge wordes they dyd a lowe

T Husbondman.

Prayer? god geue her ashamefull represe For it is the moost briberynge these.

That euer was/ I make god a vowe. For by her the clergy without dowte Robbeth the hole countre rounde aboute

Bothe comones and effates none excepte.

I wote they have prayed fo longe all redy

That they have brought the lande to beggery

And all thryftynes clene awaye fwepte. What foeuer we get with fweate and labour That prolle they awaye with their prayour

Sayenge they praye for oure foules allwaye But is their prayer not more avaylynge
To the deade foules/ than to the lyuynge
So is it not worthe a rotten aye.

T Gentillman.

To the foules departed it is not profitable For whye/ thos that are in case dampnable No affistence of prayour can attayne.

And as for purgatory ther is none Allthough there be clerkes many one Which to seke it take moche payne.

Than I wold their prayenge were at an ende
For yf they pray longe thus fo god me mende
They shall make ye lande worsse than nought.
But nowe I will rehearce seriously

Howe we hufbande men full pituoufly Vnto miferable wrechednes are brought. Fyrst whan englonde was in his floures

Ordred by the temporall gouernoures

Knowenge no fpirituall iurifdiccion. Than was ther in eche flate and degre Haboundance and plentuous profperite

Peaceable welthe without affliccion. Noblenes of blood/ was had in price Vertuoufnes avaunced/ hated was vyce

Princes obeyd/ with due reuerence. Artificers and men of occupacion Quietly wanne their fuftentacion

Without any grefe of nedy indigence. We hufband men lyke wife profperoufly Occupyenge the feates of hufbandry Hyerd fearmes of pryce competent. Wherby oure lyuinge honeftly we wanne And had ynough to paye euery manne

Helpinge other that were indigent. Tyll at the last the rauenous clergye Through their crastynes and hypocrifye

Gate to theym worldly dominacion.
Than were we ouercharged very fore
Oure fearmes fet vp dayly more and more

With **fh**amefull pryce in foche a faffhyon. That we paye more nowe by halfe the fume Than a foretymes we dyd of cuftome

Holdinge ought of their poffession. Befyde this/ other contentes of brybery As payenge of tythes/ open and preuy

And for herynge of confession.

Also prestes dueties and clerkes wages

Byenge of perdones and freres quarterages

With chirches and aultares quarterages.

With chirches and aultares reparacion.

All oure charges can not be nombred.

Wherwith we are greatly acombred.

Ouer whelmyd with defolacion.

We tourmoyle oure felfes nyght and daye And are fayne to dryncke whygge and whaye For to maynteyne the clargyes facciones

C Gentillman.

This were a great fhame to be knowen
Seynge halfe the realme is their owne
That they charge you with foche exaccions.
Me thyncketh fo to do is no fmall cryme
For they kepte as good houses a foretyme
Whiles theyr fearme hyers was ferre lesse.

① 現usbandman.

Ye/ more plentuous houses a great deale How be yt in hyndrynge the comoneweale They vie also this practyse doutles. Where as poore husband men afore feason

Accordinge vnto equite and reason

House or lande to fearme dyd defyre. Without any difficulte they might it get And yet no hygher price was ther vp fet

Than good confcience did require. But nowe their ambicious futtlete Maketh one fearme of two or thre

Ye fome tyme they bringe. vi. to one.
Which to gentillmen they let in farmage
Or elles to ryche marchauntes for avauntage

To the vindoynge of husbandeman ech one. Wherby the comones fufferinge damage. The hole lande is brought in to rerage

As by experience ye may well fee. Thus is the wealth of village and towne With the fame of honorable renowne

Fallen in to myferable pouerte.
Plentuous houfholdes hereby ar dekayde
Relefe of poore people is awaye strayde
Allmes exyled with hospitalyte.

By foche meanes/ all thinge waxeth dere Complaynte of fubiectes cryenge ferre and nere Oppressed with greuous calamyte.

C Gentillman.

Truely thou shewest the very abuse
Neuerthelesse concernynge oure excuse
Why we gentillmen fearmes occupye.
The principall occasion is onely this
That oure patrimony geuen awaye is
Vnto thes wolffes of the clergye.
By whos oppression we are so beggeryd
That necessite hath vs compellyd
With searmes soche shyst to make.
For as ye husbandmen can well vnderstande
Touchinge expences and charges of the lande
They disdayne any parte with vs to take.

T Husbandman.

Ye by feynte Marye/ I you warrante
In foche cafes/ their ayde is very fcant
Makinge curtefye to do any goode.
Let the realme go what way it wull
They hauynge eafe/ and their belyes full
Regarde litle the comone weale by the rode
Yf princes demaunde their fuccour or ayde
This answere of them is comonely faide
We are pore bedemen of youre grace.
We praye for your disceased auncetryes
For whom we fynge masses and dirigees
To succour their soules in nedefull case.

C Gentillman.

Oh/ they afoorde prayers good cheape Sayenge rather many maffes by heape Than to geue a poore man his dyner. Wherfore as thou faydeft/ fo god helpe me I fe of their prayenge no comodyte
Nether avauntage in any maner.
For whye with in thes. iiij. hundred yere
Thorough oute christendome was not a freer

Of thes/ whom we mendicantes call. And fyth that tyme dyners facciones Of collegianes/ monkes and chanones

Haue fpred this region ouer all.
Alfo of preftes/ were not the tenthe parte
Which as they faye/ haue none other arte

But for vs worldly people to praye. And yet the worlde is nowe farre worffe As euery man felyth in his poorffe

Than it was at that tyme I dare faye.
Wherfore the trueth openly to betryde
I wolde they shuld laye their prayenge a syde
And geue theym selfes to labour bodely.

■ Husbandman.

It were harde to bringe theym therto Vtterly refufynge any labour to do Because they are people gostely.

T Gentillman.

Were not the apostles gostely also?

■ Husbandman.

Yes fyr/ but it is fo longe ago
That their lyuynge is oute of memorye.

T Gentillman.

We fynde it well in the newe testament.

T Busbandman.

The clargye faye/ it is not convenyent For layemen therwith to be bufye.

T Gentillman.

Wotest thou wherfore they do that?

THusbondman.

In fayth fyr I coniecture fome what
And I fuppose I do not moche erre.
Might men the scripture in Englishe rede
We secular people shuld than se in dede
What Christ and the apostles lyues were.
Which I dout nothing are contrarye
Vnto the lyuynge of oure clargye
Geuyn to pompous ydlenes euery where.
Whos abhominacion ones knowen
Their pryde shuld be sone ouer throwen
And sewe wold their statelynes for beare.

T Gentyllman.

Thou hyttest the nayle vpon the heed
For that is the thinge that they dreed
Least scripture shuld come vnto light.
God commaundyd man in the begynnynge
With sweat of vysage to wynne his lyuynge
As Moses in his syrst boke dothe wryte.
And as Marcke sayeth in the. vi. chapter
Christe here vpon erthe was a carpenter
Not dysdayninge an occupacion.
Also the disciples vniuersally
With their handes laboured busyly
Exchewynge ydle conuersacion.

T Husbandman.

Oure clargye lyue nothynge after their rate

Centillman.

No/ they feke ydelly to auaunce their estate And to be had in reputacyon.

① 與usbondman.

Are they worldly or gostely to faye the trothe?

C Gentyllman.

So god helpe me I trowe none of bothe As it apperyth by their fasshion. For in matters of worldly busynes The clergye haue moche more entresse

Than temporall men I enfure the.

The landes of lordes and dukes to poffeffe
Thei abaffhe not a whit the feculernes

Chalengynge tytles of worldly honour But is the realme in any necessive Where as they shuld condescend of duete To stande by their prince with succour Than to be of the world they denye Sayenge that their helpe is spiritually From the worlde makinge a separacion.

Dyusbandman.

Whiles they vie foche craftynes to contryue The temporalte ought theym to depryue Of their worldly dominacyon.

And euen as they faye that they are gostely So without any affishence worldly

To lyue gostely they shuld have no let.

C Gentillman.

That were an expedyent medicyne
Accordinge vnto faynt Paules doctryne
Qui non laborat/ non manducet.
Nowithstonding their power is so stronge
That whether they do ryght or wronge
They have their owne will without fayle.

Their enormytees fo ferre out breaketh
That all the worlde agaynft theym fpeaketh
But alas man what dothe it avayle?

ż

■ Husbondman.

The remedy that I can ymagyne
Were best that we together determyne
To get vs to london incontynent.
Where as it is here for a furete tolde
The kinge with his nobles dothe holde
A generall counsell or parlament.

C Gentillman.

What woldest thou that we shuld do there?

■ Husbondman.

The conftraynte of oure myferye to declare Vnder a meke forme of lamentacion.

Wentillman.

So shuld we be sure of soche answeres
As were made vnto the poore beggers
For their pituous supplicacyon.
Against whom ye clergyes resons nought worthe
The soules of purgatory they brought forthe
The beggers complaynte to discomsyte.
Wherfore against oure peticion I the tell
They wold bringe out all the deuells in hell
For to do vs some shamefull despyte.

■ Husbondman.

And was ther none other waye at all But the foules of purgatory to call In ayde and affiftence of the clergye.

W Gentillman.

It was the fuerest waye by seynt Ihone
For had they to playne scripture gone
I wousse they hadde be taken tardye.
The beggers complaynte was so grounded
That the clargye hadde be consounded
Had they not to purgatory hasted.

① 現usbondman.

Where fayd they purgatorye shuld be?

C Gentillman.

By fcripture they fhewed no certente
Albeit with flowte wordes they it faced.
Euen like vnto the man/ which went
A certeyne ftraunge ylonde to inuent

But whan he fawe/ he could it not fynde. Least his wit and travaile shuld seme in vayne Reporte of other men he beganne to sayne

The fymplicite of rude people to blynde.

But touchinge oure communicacion Ther is a nother confideracion

Which fomewhat more troubleth my mynde. Thou knowest that in the parlament

The chefe of ye clergye are resident

In a maruelous great multitude. Whos fearce difpleafure is fo terrible That I judge it were not possible

Any cause against them to conclude. As for this ones we shall not be herde And great men I tell the [y] are a serde

With them to have any doynge. Whofoeuer will agaynft them contende Shall be fure of a mifchefe in the ende

Is he gentellman lorde or kynge. And that vnto kynge Iohn I me reporte With other princes and lordes a great forte

Whom the cronycles expresse by name.
Whiles they were a lyue they did them trouble
And after their deathe with cruelnes double

They ceased not their honour to diffame. Dyd not they so longe striue and wrastle Against the good knight syr Ihon oldecastle

Other wife called lorde of Cobham. That from hyghe herefye vnto treasone They brought him to fynall deftruction
With other many a noble man.
Moreouer at feynt Edmundes bury fome faye
That the famous prince duke Humfray
By them of his lyfe was abreuiate.
Sythe that tyme I could recken mo
Whom they caufed to be difpatched fo
Parauenture fome of no lowe eftate.

The husbandman.

Their tyranny is great without fayle Neuerthelesse yf we wold them assayle With argumentes of the holy gospell. They shuld not be ones able to resiste For the wordes of our fauiour christe Shuld stoppe them were they neuer so fell. Who in the xxiij. chapter of feynt Luke To their great confusyon and rebuke Forbydeth fecular ambicion. Wherin he himfelfe example gaue Contempnynge worldly honour to haue Of this world claymynge no kingdome. Also when his disciples forthe he sent He commaunded them to be content With foode and apparayle necessary. Wherto faint Paules doctrine accordinge Saieth: hauynge meate drinke and clothinge We shuld no thinge couet superfluously.

Centillman.

Yf the holy gospell allege we shuld
As stronge heretikes take vs they would
Vnto their churche disobedient.
For why they have commaunded straytely
That none vnder great payne be so hardye
To have in englishe the testament.
Which as thou knowest at London

The biffhop makinge ther a fermon With fhamefull blafphemy was brent.

Musbondeman.

Alas that cruelte goeth to my hert Wherfor I feare me we shall all fmert At lengthe with bitter punisshment.

CGentillman.

Vndouted it is greatly to be fearyd Least the hole region shalbe plagyd For their outragious blasphemy. In kynge Henryes dayes of that name ye fyft

The clergye their pride aboue to lyft

Perfecuted christen brothers haynously. The gospell of Christ a syde to cast Which at that tyme prospered fast.

With all their puyfaunce they dyd confpyre. Euery where they threwe theym in prefones In fharpe gayles/ and horrible doungeones

Caufynge many to be brent in fyre. Their furious malice neuer flentyd Tyll they had the light oute quenchyd

Of the gospell and holy scripture. Wherof all bokes that they could get They caused on a fayre syre to be set

To expell goddes worde doynge their cure. But confyder what ther of did chaunce Moste terrible plages of fearfull vengeaunce

And endles forowe to oure nacion. For within shorte feafon after they lost Which many a mans lyfe did cost

In fraunce their dominacoin.

Amonge them felfes moste hatefull mourdre

Many stronge batayles/ one after a nother

With great efficiency of anglish all

With great effufyon of englisshe bloode. Frende against frende/ brother against brother.

Euery man at variaunce with other
The realme longe feafon in myschefe stoode

Dusbondman.

This is nowe a dayes clene oute of mynde

CGentillman.

I praye god/ hereafter we do not fynde
The fame vengeaunce for like offence
For as it is in the byble playnely red
God left neuer lande yet vnpunished
Which agaynst his worde made resistence.

① 與usbondman.

Well fyr/ yf fcripture ye forthe bringe
I befeche you/ what is their answeringe
Are they so bolde goddes worde to denye?

C Gentillman.

Naye but after their ymaginacion
They make there of an interpretacion
Vnto the texte clene contrary

They allege the popes auctorite Customes of auncyent antiquite

With divers counfeiles approbacion. Also the holynes of religious fathers With the bloode sheadinge of marters

For their chirches prefervacion.

Befyde that contynuance of yeres

Myracles of bishoppes/ monkes and freres

Whom for fpeciall patrones they holde.

And fynally to make a conclusion In fortefyenge their abusion

Other practyfes they vse manyfolde.
They reforte to lordes and greate estates
With whom they are dayly checke mates
Ye to saye the trouthe their sources.

Where amonge other communicacion
They admonishe them with protestacion
To beware of thes heretikes Lutheranes.
Whom they saye is a fecte newe fangled
With execrable herefyes entangled
Sekinge the chirches perdicion.
Which oure fore fathers as wife as we
Were contente with humble simplicite
To honour/ obeynge their tuycion.
Also none presumed till nowe a late
Against the clergye to beare any hate
Or grudged at their possession.

■ 與usbondman.

By feynt mary fyr/ that is a ftarcke lye I can shewe you a worcke by and by Against that poynte makinge objection. Which of warantyse I dare be bolde That it is aboue an hundred yere old As the englishe felse dothe testifye. Wherin the auctour with argumentes Speaketh against the lordshippes and rentes Of the clergye possessed wrongfully.

C Gentillman.

Is it fo olde as thou doest here expresse Reprouynge their pompous lordlynes So is it than no newe found herefy.

亚 期usbondman.

No/ but alas/ halfe the boke we want Hauynge no more left than a remenant From the begynnynge of the. vi. chapter verely.

Centillman.

As for that it maketh no matter Begynne hardely at the fixte chapter Redynge forthe to the ende feriously. For though old writinges a pere to be rude Yet notwithstandinge they do include

The pithe of a matter most fructuously.

U 與usbondman.

To rede it I shall be diligent
Though the style be nothinge eloquent
With ornate speache set out curiously.

Mere foloweth an olde treatuse made aboute the tyme of kynge Ky= charde the seconde.



Here as the clergy perceyueth that lordlynes and worldly dominion can not be borne out bi fcripture/ then flie they to argumentes of mennes perfuafyon fayenge after thys maner Seynt Huge and feynt Swithune were thus lordes/ and in this they enfued Chriftes lyuyng and his doc-

trine/ therfore we may be laufully thus lordes. But I wote well that Gabriel shall blowe his horne or they have proved the minor. That is/ that thes sayntes or patrones in this sued the doctrine or the lyse of Iesu Christe. And of this thou mayst se that soch argumentes that ar not clothed with Christes lyuynge or his teachinge/ be right nought worthe all though the clerkes blynde with them moch solke in ye world. But here have I no leyser to tell though I coulde/ what chesesaunce and costes the churche maketh and what werres they hold to contynue this symony and herefy so vnavisely brought in to ye chirche. And yet they seke all the wayes therto that they can. Ye in so moch that they go openly armyd in to the selde to kyll christen men/ for to get and holde soche lord-

shippe. And notwithstondynge feynt Peter was so pore that he had nether golde nor fyluer as he faieth in the Actes of the apostles. And his other worldly good he left/ whan he beganne to fue Chrifte. And as towchynge the tytle of worldly lawe that he had to foch worldly goodes/ he made neuer cleyme ne neuer resceyued after any worldly lordshippe. And yet they call all their hole kingdom feynt Peters grounde or lordshippe. And therefor feynt Bernarde writeth to Eugenie ye pope Libro. ij Yf thou wilt be a lorde/ feke by a nother waye to attayne it/but not by thys apostles right For he may not geue the that he had not/ that he had he gaue/ the whiche was bufynes vpon chirches. Whether he gaue lordshippe or no/here what he faieth. Be ve not lordes in the clergy/but be ye made i. Petri. forme and example off Christes slocke. And least ye trowe thys be not fayde of trothe take kepe what Christe faieth in ye gospell. The kinges of hethen haue lordshippe vpon theym/ forfothe ye not fo. Se howe playnly lordshippe is forboden to all apostles/ for yf thou be a lorde howe darest thou take vpon the apostleshyp/ or yf thou be a bysshoppe/ howe darest thou take vpon the lordship? Pleynly thou art forboden bothe. And yf thou wylt haue bothe to gether thou shalt lefe bothe/ and be of the nomber/ of whych god pleineth by the prophete Ofee fayenge. They reygnyd but not by me fayeth god. And yf we holde that/ that is forboden/ here we that is boden of Chryste. He that is greatest of you se yat he be made as younger in fymplenes/ and he that is a fore goere loke he be as a feruant. Thys is ye forme of apostles lyfe/ lordshyppes forboden and feruys is boden thys fayeth faynt Bernerde there. And therfor no man may put a nother grounde befydes yat that is put whych is Christe Iesu.

But yet I wote well that clarkes and relygyous folcke that loue vnkyndly these lordlynes wyll glose here and

faye/ yat they occupye not foche lordshyppes in proper as fecular lordes doo/ but in comone/ lyke as the apostles and perfyte people dyde in the beginnynge of Christes chirche as wryteth Saynct Luke in the sourthe chaptre of the Actes of the apostles/ the whyche had all thynges in comone/ lyke as foche clarkes and religyous faye they have nowe. In tokeninge wherof no man fayde of any thinge at that tyme/thys vs myne/ fo oure clarkes and namely relygyous people whan they well speake in termes of their religyon. A pryuate person wyll not save this or thys is myne/but in parfone of all his bretheren he wyll faye/ this is oures. And ouer thys they faye more futtelly that they occupye not this by tytle of fecular lordshyppe/but by tytle of perpetuall allmes. But what euer thys people faye here/we mote take hede to the rule of prefe that fayleth not. The whiche rule Christe teacheth vs in the gospell in dyuers places/ where he fayeth/ beleue ye the workes. For why by their workes ye shall know theim. And thys rule is wonder nedefull to a man that hath a do with any man of the Pharyfeys condycyones. For as Chrifte fayeth Math. xxiii. They faye but they do not. And fo as Christes workes bere witnesse of hym as he hym selse fayeth/ and sheweth what he was and howe he lyued/ fo the dedes and maner of lyuinge/ or the thynge in it felfe bearyth wytnesse wythout fayle howe it flondyth amonge theym in thys poynte. And vf we take hede thus by thys rule we shall se at oure eye howe the clargye fayeth other wyfe than it is in dede. For in some place in pryuate parsone/ and in some place in comone or parsone aggregate/ whiche is all one as faynet Austyne sayeth vppon the psalter/ ye clargy occupyeth the fecular lordfhyppe fecularly/ and ye so in propere. For in the same maner wyse as ye Barone/ or the knyghte occupyeth and gouvernyth hys baronrye or hys knyghtes fe/ fo after the amortefyenge occupyeth ye clarcke/ ye Monke/ or Chanon/ the

College or Conuente/ the fame lordshippe and gouerneth it by ye fame lawes in judgement and punishinge as perfonnynge and hangynge with foche other worldly turmentyng the which fome tyme belongyd to the fecular arme of the chirche. Ye oft tymes we may fe howe they bufye theym felfes to be kinges in their owne/ and reioyce them full moche in that civilyte or fecularite yf they may get it. And this is an euidence that they wold gladly be kynges of all the realme or the world. For where their londes and fecular mennes fraunchyfe ar to gether they striue who shall haue the galowes/ or other maner tourmentes for felaunes. They kepe also vnder bondage their tenauntes and their. yffue with their londes. And this is the moste civilite or fecular lordshyppinge that any kynge or lorde hath on his tenauntes And therfore we maye fe howe they cleyme in their goodes a maner of proper possession contrarye to the comonnynge of the comone goodes in tyme of the perfyte men in the begynnynge of Christes chirche. And fo what so euer the clergy fayeth the dede sheweth well that they have not their goodes in comone lyke as Chrifte with his apostles and perfyte men had in the begynnynge of christes chirche. For in holdynge or hauynge of their goodes/ is properte of possessivon and fecular lordshippinge. which stondith not with ye plente of christes perfeccyon in prestes as it fueth of this processe and of that/that is declared before. And as for that o ther glofe that clerkes haue here/ where they fave that they holde thes lordshyppes by tytle of perpetual almes. But here ye shall vnderstande that mercy or almes is a will of releuinge of fome wretche oute of his myfefe as Lyncolnienfis fayeth in the begynnynge of his dictis. So that yf a man shuld effectually do almesse he must loke to whom he shulde do almesse to/were in mysease and had nede to be releuvd. In tokeninge wherof/ christ onely assigneth almesse to thos/ in whom he marketh myfeafe. And fo here of

this it will fue/that yf a man will releue one wretche and make a nother or mo/ he dothe none almesse/ but rather maketh myfeafe. And moche more he dothe none almesse yf be make riche thos persones that haue no nede. For as moche as they be fufficient to theym felfes/this hath no coloure of almesse. For this may be better called a woodnes or a wastynge of goddes goodes. And ouer this yf a man take thos goodes/ the which god in the best wyse enen and with oute erroures hath affygned to the state of fecular lordes/ and geue thos goodes to another people that hath no nede of theym/ ye to yat which people foche goodes are forfendid. This shuld be called no almesse/ but peruertinge of goddes ordinaunce/ and the deftruction of the flate of fecular lordes ye which god hath approued in his chirche. For as faynt Paule fayeth. Almesse dede shuld be ruled so ve it were releuinge to thos yat receive it. And moch rather it shuld not be vndoynge of thos that do it. And therfore Christ teachith in the gospell to do almes of tho Quod superest thinges that be nedeles or superfluite. And in this dede a man shuld have regarde to the nede of him that he dothe almes to and to the charge of his owne house. What almes was it then I praye you/ to vndo the state of the Emperoure/ and to make the clarkes riche with his lordshippes/ namely fyth Christ confirmed to ye Emperour his ftate/ with tho thinges that longe therto/ notwithstonding at that tyme the emperoure was hethen. And he hath forfendyd expresly hys clergy in worde and in example foche lordfhyppe. And as thys was no allmes/ fo we mote fave of other kynges/ dukes and erles/ barones and knyghtes that are vndone hereby/ and the clerkes made ryche and worldly lordes with theyr goodes. And though it had be fo yat the clergy myght haue occupyed thus worldly lordfhyppe/ and also though it hadde be no destruccion nor appeyrynge of any other flate/ yet it hadde be no allmes

for to geue to theym foche goodes/ wherfor it may be ryghtfully fayde. No man may put a nother grounde befydes that is put/ which is Christe Iesu.

Here we may fe by the grounde of ye gospel and by the ordynaunce of christe/ that the clergye was fufficiently purueyd for lyuelood. For god is fo perfyte in all his werckynge/ yat he may ordeyne no state in hys chirche but yf he ordeyne fufficient lyuelood to the fame state. And this is open in goddes lawe who fo takyth hede/ and that vnder euery lawe of god/ as vnder ve lawe of innocencye and of kynde/ vnder ye lawe geuen by Moyses and also vnder ye lawe geuen by chrifte. In ye tyme of the state of innocencye we knowe well by beleue yat god hadde fo ordeyned for man kynde that it shuld haue hadde lyuelood ynough withoute any tedious laboure And of ye lawe of kynde/ christ speakyth in ye gospell sayenge thus

Matt. vij
All thynges yat ye wyll yat other men do to you/ do ye to theym. And yf thys lawe hadde be kepte ther shuld no man have bene myscheuously nedy. And in the tyme of ye lawe geuen by Moyfes/ god made a full and a fufficient ordynuance for all hys people howe and wher by they shuld lyue. For he dealyd ye londe amonge the lave people and he affygned ye fyrst frutes and tythes to ye prestes and deakenes. And all though yat he wold yat ther shuld be all waye poore men in ye lande of yfraell/ yet he made an ordinaunce agaynst myscheuous nede. And comandyd all the people that ther shuld be in no wyse a nedye man and a begger amonge them as it is wrytten. And fo in thys lawe he ordeyned fufficiently ynough for hys people. And in ye tyme of the newe lawe christe affigned ye feculer lordshyppes to temporall lordes as it is taught before/ And alowed ye comonte her lyuelood gotten by true marchaundyfe and hufboundrye and other craftys. And in [no] worde and enfaumple he taught hys preftes to be proctoures for nedye people and poore at ye ryche men/ and specifyed thes

poore/ and taught howe they that were myghty/ shuld make a purueaunce for foche poore folke yat they were not confirayned by nede for to begge/ as great clerkes marcke vpon thes wordes of ye gospell where chryste fayeth thus. Whan thou makest thy feast/ Luce. xiiij. yat is of allmes/ call poore people/ feble/ lame and blynde He fayeth not lett foche poore men call vpon ye/ but call thou vpon theym meanynge in yat/ that thou shuldest make a purueaunce for soche people/vat they be not myscheuously fautye. And for ye clergy he ordeined fufficiently/ teching theym in worde and enfample howe they shuld holde they mappay de with lyuelood and hylynge mynistred to theym/ for theyr true laboure in the gospell as it is written before. Of thys than thou mayst fe howe god in all hys lawes hath fufficiently ordeyned for all ye ftates that be founded and approuyd And howe it is agaynst ye goodnes and wyfdom of god/ to ordeyne any state/ but yf he ordeyned fufficient lyuelood therto. Syth than thys ordenaunce of god was fufficient as well for the clergye as for other men it femeth a foule prefumpcion to brynge in a newe and a contrarye ordinaunce of lyuelood for clerckes vpon the ordinaunce yat Criste hath made for theym before. Of ye whiche ordynaunce/ the clergye full many yeres after the begynnynge of Chrystes chyrche/ whan it was best gouvernyd/ held theym well a payde. For thys meaneth that Christes ordynaunce was infufficient/ and worthy to be vndone And yf we take good hede/they hadde no more nede to pleyne theym of thys ordynaunce/ than hadde the other two states of hys chyrche/ which vnto this daye holde theym a payde with thys ordynaunce of chryst/ were it fully kepte. And more fekirnes and enfuraunce maye no man make of any thinge than chryst hath of hys lyuelood to the clergye For chryst not onely affermyth to ye people ye he wyll not fayle theym in lyuelood and hylinge/ but also prouyth thys by argumentes yat may not be affoyled/So yat they be true

feruauntes to him. For Chryste meanyth thus in his arguynge there. Syth god fayleth not bryddes and lyles and graffe that groweth in ye felde/ nether hethen men. Howe moche rather shall he not fayle hys true feruauntes? And fo this purneaunce of perpetuall almes yat oure clerkes fpeake of/meanyth faute of beleue and despeyre of the gracious gouernaunce of god. Syth than as it is fayde before/it is no allmes to releue one wretche and to make another or moo/ and to make theim ryche wyth temporall lordshippe/the whiche bene forfendyd to foche people and namely yf foche almes geuynge be destroyenge or appeyringe of any state appround by God in his chirche/ it will sue that the endowynge of ye clargye with worldly lordshippe/ ought not to be called allmesse/ but rather all a mysse/ or wastynge of goddes goodes or destroyenge of his ordinaunce/ for as moche as the clergye was fufficiently ordeyned by Christe. For why/ this almes that clerckes speake of here/ made many wretches and it was geuen to theym that had no nede. And thus it is empeyringe not only of one estate of ye chyrche/ but of all thre of the which I fpake in ye begynynge. And fo this almes geuynge hath made all oure realme nedy/ ye and as I suppose full nygh all christendom full poore and nedy and mischeuous ouer that it shulde haue bene yf the clargye had held theym a payde with christes ordinaunce. But nowe thourough this perpetuall all a mysse/ that the clarkes call almes/ christes ordinaunce ys vndon in fome landes holly and in Englonde for ye more party and it is lykely to be all vndone in proceffe of tyme. For by a mortefyenge of lordshippes/ ye lordes be vndone in great party. And many noble men because they lacke their owne parte through folishe gifte of their aunceters be full nedy. Forthermore it may be vnderstonde of this processe/ yat withdrawyng of this lordshippes from ye clergy and restoringe againe of them to the states yat god hathe affigned them to/ shuld not be called robbery of holy

chirche as oure clerkes faye/ but rather rightwife restitucion of good wrongfully and theesly withold. And ther fore ther maye none othe or vowe binde any man to maytayne this theft and destruccion of goddes ordinannce/ and this great harmynge of Christes chirche. As ye vowe of Iepte shuld not have bounde him to kill and facrifice his owne doughter. Ne the othe of Herode shuld not have bounde him to kill innocent Iohn. But as Iepte shuld a broken his othe or vowe and haue offered a nother thinge that had bene pleafynge to god and accordinge with his lawe: As faynt Auftyne fayeth vpon the fame storye. Herode shuld have broken his othe and a faued innocent blood and fore a repented him for his vnavvfed fwervinge. And fo shuld lordes nowe breake theyr othes that they have unavyfely and without counfeyle of holy fcripture fworne to maynteine this theefte/ ye herefy and fymony as it is proued before/ the which oure clerkes call perpetuall almes And not fue theire folishe dedes and othes vat they have made to maynteyne this mischeuous peruerttinge of chhristes ordinaunce. For as the state of the clergye hath no power or leaue/ to make the people or lordes to fynne deadly or to destrove gods ordi-Loke well apon naunce in his chirche. So they have no leaue or power of god to counceile or to constrayne in any cafe the lordes or ye people to fwere for to maynteyne this endowenge of ye clerkes and religious folke/ which is full great thefte herefy and fymony/ and wounder harmefull to christes chirche as it is shewed in this processe and in other writen before. But the lordes specially shuld se here/ what were pleafynge not to these clerkes/but to god/ and that shuld they do. For her to they be bounde by vertue of their office vppe peyne of dampnacion. And there may no no man dispence with them of yat bound stondinge her state. For no man shuld put a nother grounde befydes that/ yat is put which is christ Iesu.

And therfore men deme it a great fynne to geue londe entayled by mennes lawe from ye parsone or kynred that it is entayled to/ ye although it be fo that the parsone or kynred that soche lande is geuen to be nedye and haue leaue by goddes lawe to occupye foche maner londe or lordshippe. And this is demyd full great fynne among the people not onely to the geuer but also to the taker. For both they do dampnable wronge to him that it is entayled to/ as the people demyth ye although it be geuen for good and true feruyce that the receyuer hath done to the gener before/ er elles by waye of almes of releuynge of the per[1]one or kinred that it is geuen to. How moche rather than I praye you without comparison is it a greater fynne/ as well to the reaceyuers as to the geuers/ to take the lordeshippes/ the whiche god that hath full lordshippe vpon all the world hathe geuen by perpetuall lawe or right to the state of fecular lordes/ or geue this from the state to the whiche god entayled this lordshippe to a nother straunge people off a nother lyne/ the which hadde neuer neade/ ne leaue of god to occupye it. And yf priestes cleyme tythes because god graunted them to ye kynred of leuy/ yet ther argument is voide. For chrifte came of the lynage of Iuda/ to whiche lyne was no tythes graunted and fo as men suppose this entayle was not confermed by christe and his apostles to the priestes in the newe lawe.

For Gregory the tenthe ordeyned first tythes to be payed to curates only. And Lib. vij. yet they cleyme so ferforthe tythes that no man maye lawefully withholde theym or ministre them saue they. Ne they maye be turned or geuen to any other state or kynred saue onely to theym. Allthough men wolde do that vnder coloure or by tytle off perpetuall allmes. For this shulde be demyd of the clergye a dampnable synne and destroyenge of holy chirche and sacrilege. How moche rather is it then an hydeous and dampnable synne/ to

geue or to take awaye the fecular lordshippes from the state of fecular lordes/ the whiche god had geuen and entayled to them by the same lawe and right/ by the whiche he hadde geuen the tithes to the priestes in the olde lawe. And this entayle was neuer interrupt nor broken vnto christes tyme and his holy apostles. And than they confermed this entayle by lawe fo stronge to the feculer parte yat no man (faue Antichrifte and his disciples) may openly impungne this entayle as it is shewed before. And so as no man shulde presume to withdrawe withholde or turne the tithes from the flate of prefthod/ as they faye/ fo moche rather shuld no man presume by geuynge or takinge to aliene ye temperall lordshippes from the ftate of feculer lordes. And thus clerkes haue not fo moche coloure to faye yat the lordes and the laye people robbe them for as moch as they take their temperalities in to ye handes of ye clergy hath neuer the leffe malice in it felfe. For as moche as it is done by fimulacion of holynes/ ye whiche is double Gene. iij wickednes. For thus Lucifer robbed Adam both of goodes of fortune/ of kinde and yet dothe the chirche of thes thre maner goodes. For right as lucifer dyd this harme to Adam and Eue vnder coloure of loue and frendshippe and helpinge of them: fo do nowe his angells/ those ypocrites that transigure them felfes into angells of light/ and deceyue ye people by falfe behefte of heuenly helpe yat they will procure to theym for their goodes as they faye/ and yf a biffhope and his college or an abbate and his conuent maye not aliene fro them any of ye temporalties yat thei haue/ nor geue to their founder any of thos possessions that he hath geuen them/ what nede that euer he haue/ bounde onely by a posityse lawe or a tradicion that they them felfe have made. And yf any foche lord fhippes be withdrawen/aliened/ortaken fro them by rechelefnes of their predeceffoures/they ought on all wife/ ye to the deathe laboure to get ye poffessiones in

to their hondes agayne as they fave. Howe moche more than shuld not a fecular lorde or a laye aliene fro him and his yffue or fro the flate of fecular lordes/ ye fecular lordshippes the whiche god hath lymyted to that flate/ fyth he is bounde by the lawe of kynde to ordeyne for his children. And ouer this he is bounde by godes lawe to fufleyne the flate of fecular lordes/ the whiche is auctoryfed in the chirche and his apostles. Of this processe than yf a man take hede he shall perceyue the falsenes of this glose/ whan oure clerckes and religious folke faye that they hold thefe lordshippes onely by title of perpetuall allmes. For certis fyth these tythes and offerynges the which as I suppose counternayle the fecular lordes rentes of the realme or elles passe as it is full lykely/ for though they beleffe in one chirche they paffe in a nother and be fufficient for all the priestes in christendome yf they were euen dealed. Than it were no nede to amortevie fecular lordshippes to the state of the clergye. The which amortefyenge is vndoynge of lordes/apoftafye of the clergye. And yf this amortefyenge were not nedefull/ then were it no allmes as it is declared. And ouer the tythes and offerynges that be nowe certeynte/ the clerckes have many great and fmall perquyfytis/ the whiche fmacke of fymonye and extor-As the fyrst frutes of vacante benefyces/ prouynge of testamentes and money for halowenge of chapelles/ chirches/ chauncelles/ and other ornamentes of the chirche/ and for facryng of ordres/ and full many mo that for multitude may not well be numbred. For well nigh all theire bleffynges be fet to fale and to prijs/in to chrystenynge and confirmacion. Wherfore I may nowe fave as I fayde at the begynninge. No man may put a nother grounde befydes that/ that is put/ the whiche is Christe Iefu. The which grounde of lyuynge christe grauntes to kepe that we maye escape the euerlastinge peynes of hell AMEN.

The husbandman.

Loo/ nowe by this treatyfe may ye well fe
That aforetymes against the spiritualte
Men dyd invey/ shewinge their vyces.
Also here after this auctour dothe tell
What great Ieoparde it is and perell
For priestes to be in secular offices.
Ye/ and to lordes which against right
Suffre them therein or therto excyte
Prouynge it by their owne doctours and lawes

C Gentillman.

I befeche the rede forthe the processe That the people may se their vnhappenesse Which make all the world soles and dawes.

T Seynt Cipriane fayeth yat by the counceile of hist. xxi. [1j.] biffhops ther is made a reactive, that iij.ca. Cipriane yat bene charged with priefthode and ordeyned in ye feruys of clerkes/ shuld not ferue but to the aulter and to ministre ye facramentes/ to preache gods worde/ and to take hede to prayers and oryfones. It is for fothe writen. No man bering his knighthode to god: entryketh him with fecular nedes. which oure biffhops and oure predeceffours beholdinge religiously and purueynge holfomly/ deme that whosoeuer taketh ministres of ye chirche/ from spirituall office to fecular/ that ther be none offrynge done for him/ ne any facrifice holowed for his fepulture. they deferue not to be named before ye aulter of god in ye prayer off priestes/ the whiche will clepe awaye priestes and ministres of ye chirche from ye aulter. Thus fayeth feynt Cipriane. Here men maye fe how perelous it is to ye kyng and fecular lordes to withholde any prieste of christ in secular busynes. This is proued thus. For every fecular lorde by the lawe of

the gofpell is gods bayly. But yf any bayly hyred a worckman with his lordes good and put him to his owne feruys/ he must be vntrewe to his owne lorde. Right fo is any fecular lorde to oure lorde Christ Iefu/ but yf he amende hym/ that taketh a prieste and putteth him in his fecular office breakinge the heeft of his lorde god that commaundeth/ thou shalt coueyet none other mannes fervaunte. And he withdraweth hym fro the feruys of god and fro the kepinge of christen mennes soules/ ye which he hath taken charge of/ for which foules oure lorde Iefu Christe toke slesche and bloude and fuffered harde dethe/ and shedde his owne harte bloode. This parelous doynge of fecular lordes is bothe against goddes lawe and mannes. is ageinst gods lawe for as feynt Paule faieth. No man vat is a perfyte knight of god/ as euery priest shuld be by his ordre/ entromedleth him with worldly deades and bufynes. And for this ende that he may fo pleafe ye lorde to whose feruyce he hathe put him felfe/ and that is good. For foche worldly bufynes in clerkes is against their ordre. And therfore ye apostles faid as it is writen in ye dedes of ye apostles/ it is not euen/ vs to leue ye worde of god and ministre to boordes of poore folke. And yf it was vnequite as the apostles saide in their comone decree/ them for to leaue ye preachinge of goddes worde/ and ministre to the boordes of poore folke: Howe moche more vnequite and wronge to god and man it is/ preastes to leave contemplacion/ studye/ prayer and preachinge of goddes wor dand ministrynge to poore folke for the fervyce of a fecular lorde? It is also agaynst the Popes lawe/ for he Linn, iii, de re. fpeaketh to a bifshoppe and byddeth hym in fine that he warne preastes and clerckes/ that they be not occupyed in fecular offices ne procurators of fecular lordes deades and her goodes. prestes and clerckes be so bolde to occupye theym in foche bufynes and if they fall after by loffe of lordes goodes/ then faveth the lawe it is not worthy

vat they be holpen and focoured of holy chirche/fythe through theim holy chirche is fclaundred. And faynct Gregorye wrote to the defenfoure of Rome in this maner. It is tolde to vs that oure moste reverente brother Bafyle ye byffhoppe is occupyed in fecular causes and kepith vnproffitable moote halles. thinge makyth him foule and destroyeth ye reuerence of preshood/ therfore anone as thou hast received this mandement/compell him with sharppe execucion to turne agayne. So yat it be not lefull to ye by no excufacion to tarye fyue dayes/ lest in any maner thou fuffre hym any longer to tarve there in/ thou be culpable with hym agaynst vs. And so bysshoppes and other prestes be bounde to teache and reforme lordes/ to withdrawe theym fro this fynne and sharpely to reproue prestes and curates vnder them yat they occupye no secular office. This is proued thus by ye Ezechie. xxxiij. holy prophet Ezechiell fayenge. Yf ye wayte or ye watcheman fe enemies come/ and yf ye people be not warned and kepe not them felues but enemies come and fle ye people/ then fayeth god that ye people is taken in their wickednes. And of ye wayte yat shulde haue blowen his horne god will axe accountes and reckeninge of the bloode and of the deathe of ye people. But nowe to goftely vnderstandinge/ euery bifshoppe shulde be a wayte or a watche man/ to tell and warne before to all ye people by his good luyinge and teachinge ye perell of fynne/ and this is ye reason why bisshoppes and other prelates and prestes shuld not be occupyed with worldly deades and causes. For soche occupacions and charges make prestes slepinge and slomobringe in synne. And therfore it is great perell to make ouer them gostly waytes and watchemen/ as biffhoppes/ parfones/ vicaries/ yat ben flepers in luftes of ye fleffhe and in flomebernes and blinded with pouder of couetyfe of worldly deades yat they nether can ne maye kepe them felfes ne no nother man. For of this perell and foche other/ a

prelate that hath witte and cunninge shuld sharpely reproue and warne all maner men to the shedinge of his oune bloode as christ did. And yf he so leave and blame not them he affentyth to their trespases and synneth deadly. For as sayeth Malach. Prestes lippes kepe cunninge and the people shall Mala. ij aske the lawe of god of his mouth/ for he is the Angell of god/ yf he kepe well the ordre and degre of presthood. And therfor it is not lefull to any man to drawe to seculer offices and busyness ye messangeres of christe/ that hath so vtterly forsendyd theym both in worde and dede secular offices in presthood. &c.

■ Ŋusbandman.

Syr howe lyke ye nowe this olde treatyfe
Yf fo be noble men wold it aduertyfe
Puttynge a parte pryuate affeccion.
Shuld they not perceyue here euydently
That the clergye dothe theym great iniury
Retaynynge thus temporall posseffyon?

C Gentyllman.

Nowe I promyfe the after my iudgement
I haue not hard of foche an olde fragment
Better groundyd on reafon with fcripture.
Yf foche auncyent thynges myght come to lyght
That noble men hadde ones of theym a fyght
The world yet wolde chaunge perauenture
For here agaynst the clergye can not bercke
Sayenge as they do/ thys is a newe wercke
Of heretykes contryued lately.
And by thys treatyse it apperyth playne

And by thys treatyfe it apperyth playne
That before oure dayes men did compleyne
Agaynst clerkes ambycyon fo stately.

① 與usbandman.

Concernynge thys treatyfe and lyke matters I have hard faye of my forefathers

Howe in kynge henry the. v. raygne.

What tyme as ye dyd fpecyfye

The clergye perfecutyd the gospell fercely

Caufynge moche chrysten people to be slayne The kynge at the last hauynge informacyon

Thourough feryous confyderacyon

Of foche proper matters as thys is, Beganne to note the clergyes tyranny And what temporaltees/ they dyd occupye

Their fpirituall state ferre a mysse. Wherfore he determyned certeynly To depryue theym temporally

Of all theyr worldly gouvernaunce. Whos pretence/ as fone as they perceyued Amonge theym felfes they Imagyned

To get the kynge ouer in to fraunce. That whyles he conqueryd ther his ryght In england do what they lyst they myght

Theyr froward tyranny to fulfyll. Which counfeil/ thus brought to paffe The kynge euer after fo bufyed waffe

That he could not performe hys fayde wyll.

C Gentyllman.

So moote I the/ it was happye for the kynge
That by foche a colour they could hym brynge
From medlynge with that cafe any more.
For hadde he it ones ernestly begonne.
They had put hym to a confusyon
Euene as they dyd other kynges before.

THusbandman.

What suppose ye they wold have done?

C Gentyllman.

Mary/ fyrst with a fayre interdyccion
To coursse the lande as blacke as pytche.
Than to inhybyt sayenge and syngynge
Of mattyns/ masse/ and belles ryngynge
With chail and belles ryngynge

With christen buryall of poore and ryche. Befyde that precheres euery where

Shuld have brought men in foche fere

By theyr threatnynge exclamacyon. That their malycyous partye to take Subgettes shuld theyr prynce forsake

Contrarye to goddes ordynacyon. Euene as they dyd in hygh Germany To the Emperour lewes of Bauerye

Whom Pope Ihone fought to confounde And fo dyd the clergy as I vnderstande Vnto kynge Ihon here in Englande To kynge Steuen/ and henry the secounde.

① Yusbandman.

They faye kynge Ihone was poyfoned Because an halse peny lose of breed He sayde/ he wold make worthe. xij. pence.

T Gentillman.

Tushe that is a cast of theyr comon gyse Soche infamy of prynces to deuyse

To cloke theyr oune tyrannous vyolence. For hadde not kynge Ihon gone aboute From their temporaltees to put theym owt

He hadde bene longe after a lyues man. But murder they neuer fo shamefully They can geue it a cloke full craftely

Sayenge/ nobis non licet occidere quenquam. Whan they brennyd the newe testament They pretendyd a zele very feruent

To maynteyne onely goddes honour.

Which they fayde with protestacyon Was obscured by translacyon

In englyfshe/ caufynge moche errour. But the trueth playnly to be fayde Thys was the caufe why they were a frayde

Least laye men shuld knowe theyr iniquite.
Which through goddes worde is so vttred
That it were not possible to be suffred

Yf to rede scripture men had lyberte. Also after the same maner a fasshyon Subtelly to colour theyr abhomynacyon

They destroyed cronicles not longe a gone. Which for certeyne poyntes vnreuerently Soundynge agaynst the kynges auncetrye

As they faye/ were brent euerychone.
But for all that/they shulde haue been spared
From burnynge: had they not so declared
The clergyes abhomynable excesse.

T Husbandman.

I fuppose then/ that they vse the same wayes In burnynge of heretykes nowe a dayes Whom they pursue with great suryousnes.

T Gentillman.

No fayle/ they perfwade temporall menne
Thes heretykes (as they faye) to brenne
Leaft other good christians they shuld infecte
But we cause why they wolde have their rydde

But ye cause why they wolde haue theim rydde Is onely that theyr vnhappynes nowe hydde They dreede least they shuld openly detecte

■ Qusbandman.

By my trouth it is nothinge vnlickly. For let one lyue neuer fo wyckedly In abhominable fcandalifacion.

As longe as he will their church obaye Not refufynge his tithes duely to paye They shall make of him no accusacion.

Howbeyt let him ones begynne to pynche Or withdrawe their tithinge an ynche

For an heretike they will him ascite.
Wherfore I wonder moche of the temporalte
That in performynge the clargyes cruelte
To burne soche parsones they have delyte.

C Gentillman.

It is no merueil yf thou marcke well
The clargye fayenge yat it is goddes quarrell
Their mifcheuous murdre to execute.

① 與usbandman.

So they are not a knowen by their wyll That it is their cause christen men to kyll But the saute vnto other they impute.

Centyllman.

Touchinge that/ another tyme at leyfer I shall shewe the more of their maner But nowe I can not tary verely.

■ Husbandman.

Well fyr/ yf ye may no longer abyde Oure lorde be your continuall gyde Grauntinge ye trouth to be knowen openly.

A compendious

olde treatyse/shewynge/howe that we ought to have the scripture in Englysshe.

Th[e] excusacyon of ye treatyse

Though I am olde/ clothed in barbarous wede Nothynge garnyffhed with gaye eloquency Yet I tell the trouth/ yf ye lyft to take hede Agaynst theyr frowarde/ furious frenesy Which recken it for a great heresy And vnto laye people greuous outrage To haue goddes worde in their natyse langage

Enemyes I shall haue/ many a shoren crowne With forked cappes and gaye croofys of golde Which to maynteyne ther ambicious renowne Are glad laye people in ignorance to holde Yet to shewe the verite/ one maye be bolde All though it be a prouerbe daylye spoken Who that tellyth trouth/ his head shalbe broken.

Thato the Reader.

Race and peace: not that ye worlde geuyth/
but from god the father and oure fauioure Iesu
Christ with increace of the holy spryt be with
the and all that thurste ye truthe. Amen.

Con-

fyderynge ye malyciousnes of oure prelatz and theyr adherentes whiche fo furioufly barke a geynst ye worde of God/ and specially the new testament translatyd and fet forthe by Master William Tyndale/ which they falfely pretende to be fore corrupte. That ye may knowe yat yt is only the inwarde malyce whiche they haue euer had ageynst the worde of God. I haue here put in prynte a tretyle wrytten aboute ye yere of oure lorde a thousande foure hundryd. By which thou shalte playnly perceyue/ yat they wolde yet neuer from the begynnynge admytte any translacion to ye laye people/ fo yat it is not ye corrupte translacion yat they withstonde. For yf that were true the ydle bellyes wold haue had leyfer Inough to put forth a nother well translatyd. But yt is theyr owne myscheuous lyuynge yat mouith them accordyng as Christe fayd. Ihonn. iij. Euery man that workyth euyll hatyth ye lyght/ ner comyth to ye lyght lest hys workes shulde be reproued. Thus mayft thou fe that bycaufe their workes are nought and not bycaufe yt is euill translatyd/ they fo furioufly refyste the worde of god whiche is the trew lyght. For yet was ther neuer none translatyd but other with falshed or tyranny they put yt downe. Wherfore I exhorte the reder not to confydre and note ye wordes but the matter. And praye to god to fende ye rulers hartes to vnderstonde ye trewth and further ve fame and the god of all comforte be with the AMEN

Thys treatyse more than an. C. yere olde Declareth howe owre prelatis do ferre a mysse Which of frowarde presumpcion are so bolde To forbede the worde of god in englishe For as the prophete saieth blessed he is That exercyseth him selfe diligently

Pal. i

In scripture night and daye continually.



Or to make vpon antichrist I take figure of king Antioche of whome gods lawe fpeaketh in ye boke of Machabeijs for righte as kinge Antioche came in the ende wellnygh of ye olde lawe/and brent the bokes of gods lawe/ and compelled ye people to do maumentry.

Antichrift ye kinge off clergy that Ivuen worfe then hethen preftes/brenneth nowe nigh the ende of ye new lawe the euangely of Christe that is nyghe ye ende of ye world/ to deceyue wellnygh all the worlde/ and to proue ye feruauntes of god. For nowe god shall knowe who will stande by his lawe/ for Sathanas as prophetes fave is nowe vnbounde and hathe ben. CCCC. yeres and more for to inhabit oure clergye/ as he did the clergye of the olde lawe/ but now with

Ye may se it is no nouelteis yat the bishoppes burne ye gos-pell.1

moche more malyce. For as they dampned Christ so now oure bifshopes dampne and bren goddes lawe/ for bycaufe it is drawen into our mother tounge. But it

ought to be (and we faued shuld be) as we shall proue by open euidence thorowe goddes helpe. take witnesse of Boetius de disciplina scolarium/2 that faythe that childerne shulde be taught in the bokes of Seneke. And Bede expoundeth this fayenge/ and faythe that childerne in vertues shulde be taught. For the bokes of Seneke ben moralles and for they be not taught thus in there youthe they contynue still euyll maneryd and be vnable to conceyue the fubtyle science of trouthe saying/ye wife man is as a cleane myrror new pullifhed Wifdome shall not

Reade robynhode/ save oure masters.

script copies.

enter into a wicked foule. is herof the fentence of Bede.

¹ The marginal notes are evidently inserted by the Editor of 1530, and do not belong to the original text. 2 It must be recollected that the whole of these references are to manu-

gafell in his logyke faieth/ the foule of man is a cleane myrror newe pulished in which is feyn lightly the ymage of vertue. And for the people haue not cunnynge in youthe they have darke foules and blinde with ignorance/ fo that they profyt not in vertue but in falfnes and malice and other vices/ and moche is therof ye matter. Sythen hethen philosophers wolden the people to profyt in naturall fcience/ howe moche more shuld christen clerckes will ye people to profyt in fcience of vertues/ for fo wold god. For when the lawe was geuen to Mofes in ye Mount of Sinai/ god gaue it to his people in ther mother tonge of Ebrue/ that all the people shuld vnderstande it/ and commaunded Mofes to reade it to them vntyll they vnderftode it/ and fo he did/ as it is playne Deute. xxxi. And Efdras also redde it in theire mother tonge/ fro morowe vntyll none as it is playne in the first boke of Esdras Ca. viij. And he redde it apertly in the streate and the eares of ye people were intently geuen therto/ in fo moche yat the people fell into greate weping for ye miskeping of ye lawe. Also gods lawe faith Deutero. xxij. that fathers shuld make the lawe knowen to their fonnes/ and the fonnes yat shulde be borne of them shuld ryfe and teache these thinges to ther sonnes. And ye holy apostle feynt Peter in ye fourth chapter of his first boke speaketh after this maner/ sayenge. Whofoeuer fpeake/ fpeake he as ye worde of god: and euery man as he hath taken grace of knowinge/ fo ministre he forth to other men It is wrytten playnly in the boke of noumbres Chapter. xi. When the prophet Moses hadde chosen seuenty eldermen/ and the sprite of god rested on them and they prophesyed. Two men befydes them/ Eldad and Medad/ prophefyed in ye tentes/ and Iofue the ministre of Moses said to Mofes/ forbyd thou them. And Mofes fayde/ what enviest thou for me? Who no man to profhall let yat all the people prophefye/ yf phesye. god gyue them his fpirite? Also it is redde in ye

gospell yat saynct Iohn euangelist said vnto Christ/Luce. ix. lorde we shall forbid one that casteth out spirites in thy name/ which soloweth not vs. And Christ said do not forbid for who so is not against vs is with vs. And vnto the same agreyth well the prophesy of Iohell whiche seynct Petre preachinge to the Iewes strongly alleged as Luke recyteth in the seconde chapter of the actes of the apostles sayenge after this maner. That god nowe in the laste dayes

But they saye only master doctor can vnderstande ve scripture. fhall fhede out his fpirite vpon euery flesch. For god fayeth your sonnes and doughters shuld prophesy and your yong men shall se visyons. And vpon whit sonday god gaue knowlege of his lawe to diuerse na-

cions without any excepcions in ther mother tonge/ by the vnderstanding of one tounge. And of this it is notabyll fithen the laye people in the olde lawe had their lawe in ther mother tounge/ but the lay englishe people in the newe lawe haue it as all other nacions haue/ fyns Christ bought vs as he did other and hath geuen to vs the fame grace as to other. For faynt Peter. Actu. xi. was reproued for he had baptyfed Cornelij and his felows that were hethen men. And Peter answered and fayde Yf god haue gevyn the same grace to them that he hath to vs/ who am I that may forbyd god? As who faythe it lyeth not in the power of men. Than who art thou yat forbiddest ye people to have gods lawe in ther mother tounge? we fave yat thou art Antichrist himself. For Paule saieth, i. Corin. x. I will euery man to fpeake with tounges/ more forfothe to prophefy/ also he faith howe shall he faye Amen vpon thy bleffynge that woteth not what thou

Here youre owne master Lire yf ye will not here Paul. fayst. Vpon this faith doctor Lyre. Yf the people vnderstonde ye prayer of ye priest it shall the better be ledde vnto god/and the more deuoutly answere Amen.

¹ Nicholas de Lyra, a voluminous writer. He was a converted Jew who became a Minorite at Verneuil in 1291, and died at Paris in 23, Oct. 1340.

Alfo Paul faith in the fame chapter. I will rather fyue wordes to be fpoken to the vnderstanding of men/ then ten thousand yat they vnderstand not. And. lxx. doctours with other mo before the incarnacion of christe translated ye bible out of Ebrue into Greke. And after ye afcenfion many translated all ye bible in diuerse langages/ as into spanysh tonge/ frenshe tunge/ almanye/ and italy/ and by many yeres haue had it. It was hard of a worthy man of Almayne that ye fame tyme was a flemmyng whose name was Iames Merland which translated all the bible into flemvsh. For whiche dede he was somonned before the Pope of great malyce. And the boke was taken to examinacion. And truely he approued it. And then it was delyuerd to him agayn vnto confusion of all his enemyes. Worshupfull Bede in his first booke called de gestis Anglorum. chapter. iij. telleth that faynt Ofwolde the Kyng of Northumberlande asked of the skottes an holy bishoppe Aidan to preache to his people/ and the kyng him felfe interpreted it in englishe to the people. Sythen this bleffed deade of this Kynge is alowed of all holy churche/ whye not nowe ought it as well to be alowed/ a man to reade ye gofpell in Englishe to the people/ sythen that seynt Paule faith yf oure gospell be hidde/ it is hidde in them that shall be dampned. And he faith also he that knoweth not shall not be knowen of god And therfore venerabilis Bede ledde by the fpirite of god translated a greate parte of the bible into Englishe/ whose originalles ben in many Abbeyes in England. And Ciftercienfis. libro v. chaptre. xxiiij. faythe that the Euangely off Ihon was drawen into Englishe by the forsayde Bede whiche Euangelye off Iohn and other Gospels ben yet in many places of so olde englishe that scant can anye englishe man reade them. For this Bede reygned in the yere off oure lorde god. vij. hundred and. xxxij. Also Cistercien.

libro. vi. chaptre. i. faythe that kyng Al[f]red ordyned open scoles of diverse artes in Oxforde and he turned the best lawes into his mother tounge and the Psalter alfo/ he reygned in the yere of oure lorde god. viij. hundred, lxxiii. And faynt thomas fayth fuper librum politicorum expounding this worde/ barbarus/ that barbarus is he that vnderstondyth not yat he readeth in his mother tonge. Wherfore the apostle saith If I knowe not the vertue of the voice to whome I fpeake I shalbe to him barbarus/ that is to faye/ he vnderstandeth not what I saye/ nor I what he saith. And so all the prestes that vnderstende not what they readyn by ther mother tonge be called barbarus/ and therfore Bede did drawe into englishe liberall artes leste englishe men shuld be come barbarus/ hæc Thomas. Alfo Lincoln¹ faveth in a fermon that begynnith/Scriptum est de leuitis. Yf any prieste saye he can not preache/ one remedye is/ refigne he vppe Resygne in no wise but apon his benefyce. Another remedy yf he a good penwill not thus/ recorde he in the weke the naked texte of the fondaye gospell that he haue the groffe florye and tell it to the people/ that is yf he vnderstonde latyn/ and do he this euery weke in the vere he shall profyt moch. For thus preched oure lorde favenge Ihonn. vi. The wordes that I speake to you be spirit and lyfe. Yf he do not vnderstonde latvn go he to one of his neighboures yat vnderstondeth/ which will charitably expoune it to him/ and thus edifye he his flocke. Vpon this argueth a great clerke and faithe/ yf it be laufull to preache ye naked texte to ye people/it is also lefull to write and read it to The same trea- them. Also sir2 William Thorisby archebishop of Yorke³ did do draw a treatyse in tise is in ye

¹ The famous ROBERT GROSSE-TETE, who was Bp of Lincoln, bet. 11

June 1235—9 Oct. 1253.

² The usual prefix at the time to a priest's name.

³ Rather John de Thoresby, who was Archbishop of York bet. Sept. 1348-Nov. 1356.

chirch over

englishe by a worshipfull clercke/ whose name was Gatryke/in the whiche were conteyned the articles of beleue/ the feuen dedly fynnes/ the feuen workes of mercy/ the. x. commaundmentes.1 And fent them in fmall pagines to the commyn people to learne it and to knowe it/ of which yet many a copye be in england. Also Richard² the heremyte of Hampole drewe into englishe the Pfalter with a glose and the lessons of dirige and many other treatices/ by the whiche many engleshemen haue ben greatly edifyed. And they ben curfed of god vat wolden let ye people to be lewder then they ben. But many men nowe be lyke vnto ye frendes of Hiob/ yat whiles they enforced to defende god they offended in him greuously. And though suche as be flayne do myracles/ neuertheles they ben stynkynge marters. This faieth Richard ye heremyt expouning This prophesye this verse/ Ne auseras de ore meo verbum of christ must veritatis víquequaque. And Christ saieth be fulfilled take vat men shuld deame them felf to do great

plefaunt feruice to god in killing of his people. bitretur fe obsequium prestare deo. &c. Also a man of london whose name was Wyrynge had a bible in english of northen speache whiche was seyne of many men and it femyd to be. C.C. yeres old. Alfo it is knowen to many men in ye tyme of king Richerd ye. ii. yat into a parlement was put a bible by the affent of. ij. archbiffhops and of the clergy to adnulle the bible that tyme translated into Englishe with other Englishe bookes of the exposicion off the gospells whiche when it was harde and fevn of lordes and of the comones. The duke of Lancaster Ihon answered thereto ryght sharpely fayenge this fentence/ we will

¹ This must be the *Speculum Christiani*, which exists in MS., and was also printed by Machlinia. If so, this paragraph fixes the authorship; respecting which see Mr. Halliwell in *Archwologia*. xxxiv.

² RICHARD ROLLE de Hampole [b. at Thornton in Yorkshire, d. 1349.] His *Pricke of Conscience* was published by the Philological Society in 1863, and some of his *Prose Treatises* by the Early English Text Society in 1866.

not be refuse of all other nacions. For sythen they haue goddes lawe whiche is the lawe of oure belefe in there owne langage/ we will have oures in Englishe whofoeuer fay naye. And this he affermyd with a great othe Alfo Thomas Arundell Arche-

Ypocrisy is ye bishoppe off Canterbury fayde in a fermon nature of all at westmester/ at the buryenge of Quiene bishoppes. Anne/1 that it was more joye of here than of any woman that euer he knewe. For she an alien borne hadde in englishe all the. iiij. gospels with the doctours vpon them And he faid that she had fent them to him to examen/ and he faide that they were good and trewe. And he blamyd in that fermon harpely the negligence of the prelates and other men. In fo moche that he faide that he wold leaue vp the office of Chaunceler and forfake worldly bufynes/ and gyue him to fulfyll his paftorall offyce/ for that he had feyn/

Neuer trust bishop as longe as he kepeth his possessions

and redde in tho bokes. And after this promyfe he became ye moste cruell enemye that mighte be againste englishe bokes. And therfore as many men fayne God fmote him with a cruell dethe² as he didde also Richard flemyng bisshoppe of Lincolne.3

¹ Anne of Bohemia, the first wife of Richard II. She was buried on Monday, 3 August 1394, at Westminster. Arundel was at this time Archbishop of York.

Idem. p. 300.

Bp. Fleming's death seems the latest personal allusion in the text. It is alluded to in so distant a manner as to afford a presumption that the treatise

was not written for a number of yearsalter.

bishop of York.

2 Thomas Fitz Allan of Arundel, also called Thomas Arundel, was consecrated Bp of Ely, 9 Apr. 1374, was five times Lord Chancellor of England, was translated to York on 3 Apr. 7383, and thence to Canterbury on 25 Sept. 1596. He died 19 Feb. 1414. "His end (being as some report it) was very miserable; his tongue swelled so big in his mouth, as he was able neither to eat, drink nor speak in many daies before his death, and died at last of hunger."—F. Godwin, Bp. of Landaff, A Catalogue of the Bishops of England, &c. p. 155. Ed. 1615.

3 The see of Lincoln was filled in succession by two men who at one time had been disciples and coadjutors of Wyckliffe. Philip de Repingdon, who was Bishop between 24 Mar. 1405—10 Oct. 1419; and Richard Fleming, who was consecrated Bp. by the Pope's own hand on 28 Apr. 1520, and died at Sleaford on 25 Jan 1531, respecting whom Bp. Godwin says:—"For two things he is famous: one, that he caused the bones of Wickcliffe to be taken up and burnt in the yeare 1425, being required by the Council of Sienna so to do, and the other, that he founded Lincoln College in Oxford 1430."—

Iden. p. 300.

And yet oure bishops ben fo indurate and fo ferre strayed from god that they have no grace one to beware of a nother/ but proudely against all rea-fons and euidence of gods lawes/ and doctours fentences/ they brenne gods worde the whiche hathe brought thys realme to vndoynge Wher is ye for euer but if godes grace be the more/ auncientblode for thys cruell deade is caufe of peftilence/ yat was in hungers/ warres/ and that alfo this realme shalbe conqueryd in short tyme/ as faynct Edward ye kyng and confessor prophefyethe in his booke yat beginnith thus/Sanctus Edwardus rex vidit fpiritualibus oculis. And therfore it were good to the Kyng and to other lordes to make fome remedy agaynst this constitucion of Antichrist that faythe it is vnlawfull to vs englyshemen to haue in englyshe goddes lawe/1 and therfore he brennythe and intelligite erufleythe them yat maynteyne this good dimini qui iudicatis terram. deade/ and that is for default that the kyng and lordes knowen not ne wyll not knowe ther owne office in maintenance of god and his lawe. For as fainct Austen faithe the Kyng with his knyghtes reprefentyn the godhede of Christe/ and prestes the manhode of Christe/ Rex est vicarius diuinitatis/ et facerdos est vicarius Christi humanitatis/ hæc Augustinus in de questionibus veteris et nouæ legis. ca. xci. And if the kyng defyer to knowe perfytly his offyce/ he maye fynde men to shewe to hym bookes that truely and perfytly shall enforme hym to doo his office

¹ The Constitution of Archbishop Arundel is to the following effect:—
"Therefore we enact and ordain that no one shall henceforth translate of his own authority any text of Holy Scripture into the English or other tongue by way of book, pamphlet, or tract: neither shall any such book, pamphlet, or tract be read, whether composed in recent times by the said John Wycliffe, or since, or which may hereafter be composed, in part or entire, openly or in secret, under pain of the greater Excommunication. Unless the same translation be approved by the Diocesean of the place, or if need be, by the Provincial Council. Whosoever shall act contrary to this shall be punished as guilty of Heresy and error."—Lyndewode's Provinciale, &c. V. c. 4. De Magistris, p. 286. Ed. 1679.

to the plefaunce of god. But this can not he lerne of Byshoppys for they enforme hym after Antichristes lawe and ordenaunce for his lawes nowe Bisshops will reignen. Yet agaynst them that fayn ye not teache aga-inst their god gospell in englyshe wold make men to their bely. erre/ wote they well yat we fynde in latyn langage more heretykes then of all other langages for the decre. favthe. xxiiii. xciii. Ouidam autem heretici/ that there be founden fyxty laten heretykes. And if men shuld hate any langage for herefy then must they hate laten. But god forbede that any langage shuld be hated for herefy fythen manye heretykes were of ye disciples of ye apostles. For fainct Ihonn faithe they have gonn owt of vs but they were not of vs. And Paule faithe it behouyth How Antiherefys to be / and antichrift makythe many christ is cause of al heresyes. mo heretykes then there shuld be for he fo the knowyng of gods lawe/ and ftoppythe . punysheth fo them that he knoweth yat haue it/ yat they dare not comen therof openly to have trewe informacion/ and thys makyth layemen vat befyren and louen to knowe gods lawe to goo to gyther in pryuyte and conceyuen by theyr owne wyttes many tymes herefys ye which herefies in short tyme shuld be destroyed/yf men myght haue free comenyng openly/ and but if this maye be had moche of ve people shall dye in herefy/ for it lyethe neuer in Antichriftes power to destroye all englyshe bookes for as fast as he brennethe/other men shale drawe/ and thus ye cause of herefy and of ye people that dyeth in herefy is ye frowardnes of byfhoppes that wyll not fuffer men to have opyn comoning and fre in the lawe of god and therfore they be countable of as many fowlys as dyen in thys default/ and are Is not this turninge ye rotys of ye traytors to god in stoppynge of his lawe ye whiche was made in saluacion of ye tres vpward And nowe they turne his lawe by ther people. cruell constitucyons into dampnacion of ye people

as it shalbe prouyd apon them at the dayte of dome for gods lawe saithe/ Stabunt insti in magna constantia aduerfus eos qui se angustiauerunt, & qui abstulerunt labores eorum. &c. For that the Reade Sapien other men laboren they brennen/ and yf vi. and vij. owre clergy wold study well this lefton of fapience to ye ende/ they shuld mowe rede therin theyr oune dampnacion/ but yf they amend this defaulte with other defaultes. Saithe not the holy man Ardemakan in the booke of questions that ye wurshupfull facrament of ye alter maye be made in eche comen langage. For he faithe fo diden ye apostles. But we couet not thys/ but yat Antechrist geue vs leaue to haue the lawe of ower beleue in englishe. Also they yat haue comonyd moche with ye Iewes/faye yat they have in euery lande yat they be borne in/ye byble in ther mother tounge/ yat is Ebrewe And they be more practyfe therin than annye men/ ye afwell ye lewde men as ye prestes. But it is redde in her fynagoges amongest ye people of ther prestes to fulfyll ther prestes office and to ve edificacion of ye poraile/ that for worldly bufynes and flewthe maye not studye it. Also the iii. euangelistes wrote ye gospell in diuerse langages/ as Mathewe in Iurye/ Marke in Italy/ Luke in Achaie/ and Ihonn in Afie. And all these wrotte in ye langages of the same contreys/ alfo Tobye faithe Chap. xiij. that god difperged/ fprede/ or fcaterid ye Iewes abrode among the hethen people yat they tellynge vnto theym ye merueylles of godde: they shuld knowe that there were nonne other god/ but god of Israell. And god ordyned his people to beleue his lawe wrytten among them in ther mother tounge/ vt patet Ge. x. vij. and Exo. xiij. In fo moche the boke of Iudithe is wrytten in Calde fpeche/vt patet per Hieronimum in prologo eiufdem. Alfo the bookes of Daniel/and of Efdre ben written in Calde/vt patet per Hieroni in prologis eorundem/ alfo the booke of Iohel in Arabyke and Syre speche/vt patet per Hieroni. in prologo eiusdem.

Alfo Ezechiell the prophet prophefyed in Babylon/ and lefte his prophefye vnder the mother tounge of Babylon/ vt pater per Hieronimum in prologo eiufdem Also the propheyse of Isaie is translated in to the tounge of Ethiope/ as Hie. concludyth in primo prologo Gene. Then fythen the darke prophefyes were translated amonges the hethen people yat they myght haue knowlege of god and of the incarnacion of Christ/ moche more it ought to be translatyd to englyshe people that have received the faythe and bounden them felfe to kepe it vpon payne of dampnacion/ fythen Christ commaunded his apostles to Mathei. preache his gospell vnto all the worlde and excepted no people nor langage. Alfo Origen translated the byble owt of Ebrewe into Greke with helpe of other in the yere of owre lorde god CCxxx-Alfo Aquila translated in the tyme of Adrian the emperoure in the yere of oure lorde. C.xxiiij. alfo Theodofion translatid it in ye tyme of the emperowre Comede. liiij. yere after Aquila/ alfo Simacus tranflated it in the tyme of the emperowre Serene. xxx. yere after Theodofion. viij. yere after Simacus it was tranflated the auctor vnknowen yn the tyme of Alexander the emperowre/ And Ierome translated it into latyn/ vt in cronicis Ciftercien. li. ij. ca. xxxij. And after that I erom had translated it into laten/ he translated to women moche of the bible. And to the maydens Eustochia and Paula/ he translated the bookes of Iofue of Iudicum and Ruth and Hester/ and Ecclesiastes/ Ieremy/ Ifaie and Daniell/ and the. xij. prophetes/ and ye. vij. canonyke epyftylles/ vt patet in prologo eorundem. And fo all men maye fe here by Ierom/ vat it was neuer his entent to bynde ye lawe of god vnder his translacion of laten but by his owne dede geuythe leaue to translate it into euery speche/ for Ierom wrytythe in his. lxxviii. epyftle to this man Acleta/ that he shuld enforme his daughter in the bookes of the olde lawe and the newe/Alfo in his. lxxv. epifle he wrytythe to ye virgin Demetriadis/ that she shuld for to encrease her selse in vertue rede nowe vpon one booke/ and nowe vpon another. And he specifiethe vnto her that she also rede the gospell/

and the epiftylles of the apostles And thus Th[e]englyshe men defyre to haue the lawe of god in englyshe/ sythen it is called the lawe vndesyled converting fowlys in to clennes/lex domini immaculata convertens

But my lordes say yat it maketh men heretikes and peruerteth soules.

animas/but Antechrist faithe that it is corrupte with ye litterall lettre yat fleyth fowlys takyng his auctorite of Paule/ that faithe/ litera occidit spiritus autem viuisicat. That is the lettre of the ceremonies of ye olde lawe fleyth the Iewes/ and them that nowe vien them/ but the fpirite of the newe lawe guykenethe trewe Christen men/ fythen Christ faythe my wordes ben spritte and lyffe. Also we take ensample of holy virgyns to loue to reade the gospell as they diden/as Katheryn/Cecyle/ Lucye/ Agnes/ Margaret/ whiche alegyd the holy gospell to the infidels/ that slewe them for the keping therof. Of these foresaid auctorites it is prouyd laufull/ that both men and women laufully may reade and wryte gods lawe in their mother tonge/ and they that forfenden this they shewe them felfes hevers and fonnes of the first tormentors/ and werse/ for they shewen them selfes the veraye disciples of Antichrist/ whiche hathe and shall passe all the malyce of tyrauntes that have ben before in floppyng and peruertynge of gods lawe whiche deade engendrythe greate vengeaunce to fall in this realme/ but yf it be amendid For Paule faithe Roma. i. The wrathe of god is shewyd from heuyn vpon cruelnes and vnryghtfulnes of these men that with holden the trowthe of god in vnryghtwyfnes/ Reuelatur enim ira dei fuper omnem impietatem et iniusticiam hominum eorum qui veritatem dei in iniustitio detinent. Now god of hys mercy geue vnto ower kyng/ and to ower lordes grace of trewe vnderstandyng to amende this default principally and all

other/ then shall we mowe easely to be amendid. For vntyll it be amendid there shall neuer be rest and peace in thys realme. Who that syndythe or redythe this lettre put it furthe in examinacyon and suffer it not to be hydde or destroyed/ but multyplyed for no man knoweth what proffyt maye come therof. For he that compiled it / purposyth with goddes

helpe to mayntayne it vnto the deathe/ yf neade be. And therfore all christen men and women/ praye that ye vorde of god maye be vnbounde/ and deliuered from the power of

tichrist/ and renne amonge his people. Amen.

Temprented at Marborow in the lande of Hessen/ by me Hans Luft/ in the yere of owre lorde. M. CCCC. and. XXX.

¹ From this, it would seem that this Treatise was written in the turmoil and troubles of the Wars of the Roses.

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Ol to have been with SELDEN over his glass of wine, making every accident an outlet and a vehicle of wisdom.—Literary Remains, iii. 361-2. Ed. 1836.

H. HALLAM. This very short and small volume gives, perhaps, a more exalted notion of Selden's natural talents than any of his learned writings.

—Introduction to the Literature of Europe, iii. 347. Ed. 1836.

Above att things, Liberty.

7. ROGER ASCHAM.

Toxophilus. 1544.

Toxophilus, the Schole of Shootinge, conteyned in two bookes. To all Gentlemen and yomen of Englande, pleasaunte for theyr pastime to rede, and profitable for theyr use to follow both in war and peace.

In a dialogue between TOXOPHILUS and PHILOLOGUS, ASCHAM not only gives us one of the very best books on Archery in our language; but as he tells King Henry VIII., in his Dedication, "this litle treatise was purposed, begon, and ended of me, onelie for this intent, that Labour, Honest pastime, and Vertu might recouer againe that place and right, that Idlenesse, Unthriftie Gaming, and Vice hath put them fro."

8. JOSEPH ADDISON.

Criticism on Paradise Lost. 1711-1712.

From the Spectator, being its Saturday issues between 31 December, 1711, and 3 May, 1712. In these papers, which constitute a Primer to Paradise Lost, Addison first made known, and interpreted to the general English public, the great Epic poem, which had then been published nearly half a century.

After a general discussion of the Fable, the Characters, the Sentiments, the Language, and the Defects of Milton's Great Poem; the Critic devotes a Paper to the consideration of the Beauties of each of its Twelve Books.

9. JOHN LYLY,

Novelist, Wit, Poet, and Dramatist.

Euphues. 1579-1580.

EUPHVES, the Anatomy af Wit. Very pleasant for all Gentlemen to reade, and most necessary to remember.

VVherein are conteined the delights that Wit followeth in his youth, by the pleasantnesse of love, and the happinesse he reapeth in age by the perfectnesse of Wisedome. 1579.

EUPHUES and his England. Containing his voyage and adventures, myxed with sundry pretie discourses of honest Love, the description of the countrey, the Court, and the manners of that Isle. 1580.

Of great importance in our Literary History.

10. GEORGE VILLIERS.

Second Duke of BUCKINGHAM.

The Rehearsal. 1671.

The Rehearsal, as it was Acted at the Theatre Royal.

Many of the passages of anterior plays that were parodied in this famous Dramatic Satire on DRYDEN in the character of BAYES, are placed on opposite pages to the text. BRIAN FAIRFAX'S remarkable life of this Duke of BUCKINGHAM is also prefixed to the play.

The Heroic Plays, first introduced by Sir W. D'AVENANT, and afterwards greatly developed by DRYDEN, are the object of this laughable attack. LACY, who acted the part of BAYES, imitated the dress and gesticulation of DRY-

DEN.

The Poet repaid this compliment to the Duke of Buckingham, in 1681, by introducing him in the character of ZIMRA in his ABSOLOM and ACHITOPHEL.

II. GEORGE GASCOIGNE.

Soldier and Poet.

The Steel Glass, &c. 1576.

(a) A Remembrance of the wel imployed life, and godly end, of GEORGE GASKOIGNE, Esquire, who deceassed at Stalmford in Lincoln shire, the 7 of October, 1577. The reporte of GEOR. WHETSTONS, Gent. 1577.

There is only one copy of this metrical Life. It is in the Bodleian Library.

(b) Certayne notes of instruction concerning the making of verse or ryme in English. 1575.

This is our First printed piece of Poetical Criticism.

(c) The Steele Glas.

Written in blank verse.

Probably the fourth printed English Satire: those by BARCLAY, Roy, and Sir T. WYATT being the three earlier ones.

(d) The complaynt of PHILOMENE. An Elegie. 1576.

12. JOHN EARLE, Afterwards Bishop of SALISBURY.

Microcosmographie. 1628.

Micro-cosmographie, or a Peece of the World discovered; in Essays and Characters.

This celebrated book of Characters is graphically descriptive of the English social life of the time, as it presented itself to a young Fellow of Merton College, Oxford; including A She precise Hypocrite, A Sceptic in Religion, A good old man, etc.

This Work is a notable specimen of a considerable class of books in our Literature, full of interest; and which help Posterity much better to understand the Times in which they were written.

13. HUGH LATIMER,

Ex-Bishop of WORCESTER.

Seven Sermons before Edward VI. 1549.

The fyrste [—seuenth] Sermon of Mayster Hughe Latimer, whiche he preached before the Kynges Maiestie wythin his graces palayce at Westminster on each Friday in Lent. 1549.

Sir James Mackintosh. Latimer, . . . brave, sincere, honest, inflexible, not distinguished as a writer or a scholar, but exercising his power over men's minds by a fervid eloquence flowing from the deep conviction which animated his plain, pithy, and free-spoken Sermons.—History of England, ii. 291. Ed. 1831.

14. Sir THOMAS MORE.

Translation of Utopia. 1516-1557.

A frutefull and pleasaunt worke of the best state of a publique weale, and of the new yle called Utopia: VVritten in Latine by Sir Thomas More, Knyght, and translated into Englyshe by RALPH ROBYNSON.

LORD CAMPBELL. Since the time of PLATO there had been no composition given to the world which, for imagination, for philosophical discrimination, for a familiarity with the principles of government, for a knowledge of the springs of human action, for a keen observation of men and manners, and for felicity of expression, could be compared to the *Utopia.—Lives of the Lord Chancellors (Life of Sir. T. More)*, i. 583. Ed. 1845.

In the imaginary country of Utopia, More endeavours to sketch out a State based upon two principles—(1) community of goods, no private property; and consequently (2) no use for money.

15. GEORGE PUTTENHAM,

A Gentleman Pensioner to Queen ELIZABETH.

The Art of English Poesy. 1589.

The Arte of English Poesie.

Contriued into three Bookes: The first of POETS and POESIE, the second of PROPORTION, the third of ORNAMENT.

W. OLDYS. It contains many pretty observations, examples, characters, and fragments of poetry for those times, now nowhere else to be met with.—Sir WALTER RALEIGH, liv. Ed. 1736.

O. GILCHRIST. On many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of QUEEN ELIZABETH. The copious intermixture of contemporary anecdote, tradition, manners, opinions, and the numerous specimens of coeval poetry nowhere else preserved, contribute to form a volume of infinite amusement, curiosity, and value.—Censura Literaria, i. 339. Ed. 1805.

This is still also an important book on Rhetoric and the Figures of Speech.

16. IAMES HOWELL,

Clerk of the Council to CHARLES I.; afterwards Historiographer to CHARLES II.

Instructions for Foreign Travel. 1642.

Instructions for forreine travelle. Shewing by what cours, and in what compasse of time, one may take an exact Survey of the Kingdomes and States of Christendome, and arrive to the practical knowledge of the Languages, to good purpose.

The MURRAY, BADEKER, and Practical Guide to the Grand Tour of Europe, which, at that time, was considered the finishing touch to the complete education of an English Gentleman.

The route sketched out by this delightfully quaint Writer, is France, Spain, Italy, Switzerland, Germany, the Netherlands, and Holland. The time allowed is 3 years and 4 months: the months to be spent in travelling, the years in residence at the different cities.

17. NICHOLAS UDALL.

Master, first of Eton College, then of Westminster School. Roister Doister. [1553-1566.]

This is believed to be the first true English Comedy that ever came to the

From the unique copy, which wants a title-page, now at Eton College; and which is thought to have been printed in 1566.

Dramatis Personæ.

RALPH ROISTER DOISTER. MATTHEW MERRYGREEK. GAWIN GOODLUCK, affianced to Dame Custance. TRISTRAM TRUSTY, his friend.
DOBINET DOUGHTY, "boy" to ROISTER DOISTER. TOM TRUEPENNY, servant to Dame Custance. SIM Suresby, servant to Goodluck. Scrivener.

Dame CHRISTIAN CUSTANCE, a widow. MARGERY MUMBLECRUST, her nurse. TIBET TALKAPACE her maidens. ANNOT ALYFACE

18. A Monk of Evesham. The Revelation, &c. 1186[-1410]. 1485.

¶ Here begynnyth a marvellous revelacion that was schewyd of almighty god by sent Nycholas to a monke of Euyshamme yn the days of Kynge Richard the fyrst. And the yere of owre lord, M. C. Lxxxxvi.

One of the rarest of English books printed by one of the earliest of English printers, WILLIAM DE MACLINIA; who printed this text about 1485, in the

lifetime of CAXTON.

The essence of the story is as old as it professes to be; but contains later additions, the orthography, being of about 1410. It is very devoutly written, and contains a curious Vision of Purgatory.

The writer is a prototype of BUNYAN; and his description of the Gate in the Crystal Wall of Heaven, and of the solemn and marvellously sweet Peal of the Bells of Heaven that came to him through it, is very beautiful.

19. JAMES I.

A Counterblast to Tobacco. 1604.

(a) The Essays of a Prentise, in the Divine Art of Poesie.

Printed while James VI. of Scotland, at Edinburgh in 1585; and includes Ane Short treatise, conteining some Reulis and Cautelis to be obseruit and eschewit in Scottis Poesie, which is another very early piece of printed Poetical Criticism.

(b) A Counterblaste to Tobacco. 1604.

To this text has been added a full account of the Introduction and Early use of Tobacco in England. The herb first came into use in Europe as a medicinal leaf for poultices: smoking it was afterwards learnt from the American Indians.

Our Royal Author thus sums up his opinion :-

"A custome lothsome to the eye, hateful to the nose, harmefull to the braine, dangerous to the lungs, and in the blacke stinking fume thereof, nearest resembling the horrible Stigian smoke of the pit that is bottomless."

20. Sir ROBERT NAUNTON,

Master of the Court of Wards.

Fragmenta Regalia. 1653.

Fragmenta Regalia: or Observations on the late Queen ELIZABETH, her Times and Favourites. [1630.]

Naunton writes :-

"And thus I have delivered up this my poor Essay; a little Draught of this great Princess, and her Times, with the Servants of her State and favour."

21. THOMAS WATSON,

Londoner, Student-at-Law.

Poems. 1582-1593.

(a) The Εκατομπαθια or Passionate Centurie of Loue.

Divided into two parts: whereof, the first expresseth the Author's sufferance in Loue: the latter, his long farwell to Loue and all his tyrannie. 1582.

- (b) Melibæus, Sive Eclega in obitum Honoratissimi Viri Domini Francisci Walsinghami. 1590.
 - (c) The same translated into English, by the Author. 1590.
 - (d) The Tears of Fancie, or Loue disdained. 1593.

From the unique copy, wanting Sonnets 9-16, in the possession of S. Christie Miller, Esq., of Britwell.

22. WILLIAM HABINGTON,

Castara. 1640.

The third Edition. Corrected and augmented. CASTARA.

CASTARA was Lady Lucy Herbert, the youngest child of the first Lord Powis; and these Poems were chiefly marks of affection during a pure courtship followed by a happy marriage. With these, are also Songs of Friendship, especially those referring to the Hon. George Talbot. In addition to these Poems, there are four prose Characters; on A Mistress, A Wife, A Friend, and The Holy Man.

23. ROGER ASCHAM,

The Schoolmaster. 1570.

The Scholemaster, or plane and perfite way of teachyng children to understand, write, and speake, in Latin tong, but specially purposed for the prinate brynging up of youth in Ientleman and Noble mens houses, &c.

This celebrated Work contains the story of Lady Jane Grey's delight in reading *PLATO*, an attack on the *Italianated* Englishman of the time, and much other information not specified in the above title. In it, Ascham gives us very fully his plan of studying Languages, which may be described as *the double translation of a model book*.

24. HENRY HOWARD,

Earl of SURREY.

Sir THOMAS WYATT. NICHOLAS GRIMALD.

Lord VAUX.

Tottel's Miscellany. 5 June, 1557.

Songes and Sonettes, veritten by the right honourable Lorde HENRY HOWARD late Earle of SURREY, and other.

With 39 additional Poems from the second edition by the same printer, RICHARD TOTTEL, of 31 July, 1557.
This celebrated Collection is the First of our Poetical Miscellanies, and

also the first appearance in print of any considerable number of English

TOTTEL in his Address to the Reader, says:—
"That to haue wel written in verse, yea and in small parcelles, descrueth great praise, the workes of diuers Latines, Italians, and other, doe proue sufficiently. That our tong is able in that kynde to do as praiseworthely as ye rest, the honorable stile of the noble earle of Surrey, and the weightinesse of the depewitted Sir Thomas Wyat the elders verse, with seuerall graces in sondry good Englishe writers, doe show abundantly."

25. Rev. THOMAS LEVER.

Fellow and Preacher of St. John's College, Cambridge.

Sermons. 1550.

- (a) A fruitfull Sermon in Paules church at London in the Shroudes.
- (b) A Sermon preached the fourth Sunday in Lent before the Kynges Maiestie, and his honourable Counsell.
 - (c) A Sermon preached at Pauls Crosse. 1550.

These Sermons are reprinted from the original editions, which are of extreme rarity. They throw much light on the communistic theories of the Norfolk rebels; and the one at Paul's Cross contains a curious account of Cambridge University life in the reign of EDWARD VI.

26. WILLIAM WEBBE,

Graduate.

A Discourse of English Poetry. 1586.

A Discourse of English Poetrie. Together with the Authors indgement, touching the reformation of our English Verse.

Another of the early pieces of Poetical Criticism, written in the year in which Shakespeare is supposed to have left Stratford for London.

Only two copies of this Work are known, one of these was sold for £64.

This Work should be read with STANYHURST'S Translation of Eneid, I.-IV., 1582, see p. 64. Webbe was an advocate of English Hexameters; and here translates Virgil's first two Eglogues into them. He also translates into Sapphics Colin's Song in the Fourth Eglogue of Spenser's Shepherd's Calendar.

27. FRANCIS BACON.

afterwards Lord VERULAM Viscount ST. ALBANS.

A Harmony of the Essays, &c. 1597-1626.

And after my manner, I alter ever, when I add. So that nothing is finished, till all be finished.—Sir Francis Bacon, 27 Feb., 1610-[11].

- (a) Essays, Religious Meditations, and Places of perswasion and disswasion. 1597.
- (b) The Writings of Sir Francis Bacon Knight the Kinges Sollicitor General in Moralitie, Policie, Historie.
- (c) The Essaies of Sir Francis Bacon Knight, the Kings Solliciter Generall.
- (d) The Essayes or Counsells, Civill and Morall of FRANCIS Lord VERULAM, Viscount ST. ALBAN. 1625.

28. WILLIAM ROY. JEROME BARLOW. Franciscan Friars.

Read me, and be not wroth! [1528.]

(a) Rede me and be nott wrothe, For I saye no thynge but trothe. I will ascende makynge my state so hye, That my pompous honoure shall never dye. O Caytyfe when thou thynkest least of all, With confusion thou shalt have a fall.

This is the famous satire on Cardinal Wolsey, and is the First English Protestant book ever printed, not being a portion of Holy Scripture. See \$\oldsymbol{p}\$. 22 for the Fifth such book.

The next two pieces form one book, printed by HANS LUFT, at Marburg,

in 1530.

(b) A proper dyaloge, betwene a Gentillman and a husbandman, eche complaynynge to other their miserable calamite, through the ambicion of the clergye.

(c) A compendious old treatyse, shewynge, how that we ought

to have the scripture in Englysshe.

29. Sir WALTER RALEIGH. GERVASE MARKHAM. J. H. VAN LINSCHOTEN.

The Last Fight of the "Revenge." 1591.

(a) A Report of the truth of the fight about the Iles of Acores, this last la Sommer. Betwixt the REUENGE, one of her Maiesties Shippes, and an ARMADA of the King of Spaine. [By Sir W. RALEIGH.]

(b) The most honorable Tragedie of Sir RICHARD GRINUILE,

Knight. 1595.

[By Gervase Markham.] (c) [The Fight and Cyclone at the Azores.

[By JAV HUYGHEN VAN LINSCHOTEN.] Several accounts are here given of one of the most extraordinary Sea fights in our Naval History.

30. BARNABE GOOGE.

Eglogues, Epitaphs, and Sonnets. 1563.

Eglogs, Epytaphes, and Sonettes Newly written by BARNABE GOOGE.

Three copies only known. Reprinted from the Huth copy.

In the prefatory Notes of the Life and Writings of B. GOOGE, will be found an account of the trouble he had in winning MARY DARELL for his

A new Literature generally begins with imitations and translations. When this book first appeared, Translations were all the rage among the "young England" of the day. This Collection of original Occasional Verse is therefore the more noticeable. The Introduction gives a glimpse of the principal Writers of the time, such as the Authors of the Mirror for Magistrates, the Translators of Seneca's Tragedies, etc., and including such names as Baldwin, Bavande, Blundeston, Neville, North, Norton, Sackville, and Yelverton.

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1. William Caxton,

our first Printer.

Translation of REYNARD THE FOX. 1481.

[COLOPHON.] I have not added ne mynusshed but have followed as nyghe as I can my copye which was in dutche | and by me WILLIAM CAXTON translated in to this rude and symple englyssh in th[e] abbey of westmestre.

Interesting for its own sake; but especially as being translated as well as

Interesting for its own sake; but especially as being translated as well as printed by CAXTON, who finished the printing on 6 June, 1481.

The Story is the History of the Three fraudulent Escapes of the Fox from punishment, the record of the Defeat of Justice by flattering lips and dishonourable deeds. It also shows the struggle between the power of Words and the power of Blows, a conflict between Mind and Matter. It was necessary for the physically weak to have Eloquence: the blame of Reynard is in the frightful misuse he makes of it.

The author says, "There is in the world much seed left of the Fox, which now over all groweth and cometh sore up, though they have no red heards."

beards."

2. John Knox, the Scotch Reformer.

THE FIRST BLAST OF THE TRUMPET, &C. 1558.

(a) The First Blast of a Trumpet against the monstrous Regiment of Women.

(b) The Propositions to be entreated in the Second BLAST.

This work was wrung out of the heart of John Knox, while, at Dieppe, he heard of the martyr fires of England, and was anguished thereby. At that moment the liberties of Great Britain, and therein the hopes of the whole World, lay in the laps of four women—Mary of Loraine, the Regent of Scotland; her daughter Mary (the Queen of Scots); Queen Mary Tudor; and the Princess ELIZABETH.

The Volume was printed at Green.

The Volume was printed at Geneva.

(c) KNOX'S apologetical Defence of his FIRST BLAST, &C., to Queen ELIZABETH. 1559.

3. Clement Robinson,

and divers others.

A HANDFUL OF PLEASANT DELIGHTS. 1584.

A Handeful of pleasant delites, Containing sundrie new Sonets and delectable Histories, in divers kindes of Meeter. Newly devised to the newest tunes that are now in use, to be sung: euerie Sonet orderly pointed to his proper Tune. With new additions of certain Songs, to verie late deuised Notes, not commonly knowen, nor used heretofore.

OPHELIA quotes from A Nosegaie, &c., in this Poetical Miscellany; of

which only one copy is now known. It also contains the earliest text extant of the Ladie Greensleeues, which first appeared four years previously.
This is the Third printed Poetical Miscellany in our language.

4. [Simon Fish, of Gray's Inn.]

A SUPPLICATION FOR THE BEGGARS. [7 1529.]

A Supplicacyon for the Beggars.

Stated by J. Fox to have been distributed in the streets of London on Candlemas Day [2 Feb., 1529].

This is the Fifth Protestant book (not being a portion of Holy Scripture

that was printed in the English Language.

The authorship of this anonymous tract, is fixed by a passage in Sir T. More's Apology, of 1533, quoted in the Introduction.

5. [Rev. John Udall,

Minister at Kingston on Thames.]

DIOTREPHES. [1588.]

The state of the Church of Englande, laid open in a conference betweene DIOTREPHES a Byshopp, TERTULLUS a Papiste, DE-METRIUS an vsurer, PANDOCHUS an Innekeeper, and PAULE a preacher of the word of God.

This is the forerunning tract of the MARTIN MARPRELATE Controversy. For the production of it, Robert Waldegrave, the printer, was ruined; and so became available for the printing of the Martinist invectives. The scene of the Dialogue is in Pandochus's Inn, which is in a postingtown on the high road from London to Edinburgh.

6. | ?]

THE RETURN FROM PARNASSUS. [Acted 1602.] 1606.

The Returne from Pernassus: or The Scourge of Simony. Publiquely acted by the Students in Saint Johns Colledge in Cambridge.

This play, written by a University man in December, 1601, brings WILLIAM KEMP and RICHARD BURBAGE on to the Stage, and makes them

WILLIAM KERF and Kichard Bornald Speak thus:

"KEMF. Few of the vniuersity pen plaies well, they smell too much of that writer Ouid and that writer Metamorphosis, and talke too much of Proserpina and Iuppiter. Why herees our fellow Shakespeare puts them all downe, I [Ay] and Ben Ionson too. O that Ben Ionson is a pestilent fellow, he brought vp Horace giving the Poets a pill, but our fellow Shakespeare hath given him a purge that made him beray his credit:

"Burbage. It's a shrewd fellow indeed:"

What this controversy between SHAKESPEARE and JONSON was, has not

What this controversy between SHAKESPEARE and JONSON was, has not yet been cleared up. It was evidently recent, when (in Dec., 1601) this play was written.

7. Thomas Decker.

The Dramatist. THE SEVEN DEADLY SINS OF LONDON, &C. 1606.

The seuen deadly Sinnes of London: drawn in seuen seuerall Coaches, through the seven severall Gates of the Citie, bringing the Plague with them.

A prose Allegorical Satire, giving a most vivid picture of London life, in

October, 1606.

The seven sins are-

FRAUDULENT BANKRUPTCY.

LYING.

CANDLELIGHT (Deeds of Darkness).

APISHNESS (Changes of Fashion). SHAVING (Cheating), and CRUELTY.

Their chariots, drivers, pages, attendants, and followers, are all allegorically described.

8. The Editor.

AN INTRODUCTORY SKETCH TO THE MARTIN MARPRELATE CONTROVERSY. 1588-1590.

(a) The general Episcopal Administration, Censorship, &c.

(b) The Origin of the Controversy. (c) Depositions and Examinations. (d) State Documents.

(e) The Brief held by Sir JOHN PUCKERING, against the

Martinists.

The Rev. J. Udall (who was, however, not a Martinist); Mrs. Crane, of Molesey, Rev. J. Penry, Sir R. Knightlev, of Fawsley, near Northampton; Humphrev Newman, the London cobbler; John Hales, Esq., of Coventry; Mr. and Mrs. Weekston, of Wolston: Job Throckmorton, Esq.; Henry Sharpe, bookbinder of Northampton, and the four printers.

(f) Miscellaneous Information.

(g) Who were the Writers who wrote under the name of Mar-

TIN MARFRELATE?

9. [Rev. John Udall, Minister at Kingston on Thames.]

A DEMONSTRATION OF DISCIPLINE, 1588.

A Demonstration of the trueth of that discipline which CHRISTE hath prescribed in his worde for the gouernement of his Church, in all times and places, until the ende of the worlde.

Printed with the secret Martinist press, at East Molesey, near Hampton Court, in July, 1588; and secretly distributed with the *Epitome* in the following November.

For this Work, UDALL lingered to death in prison. It is perhaps the most complete argument, in our language, for Presby-terian Puritanism, as it was then understood. Its author asserted for it, the infallibility of a Divine Logic; but two generations had not passed away, before (under the teachings of Experience) much of this Church Polity had been discarded.

10. Richard Stanyhurst,

the Irish Historian.

Translation of ÆNEID I .- IV. 1582.

Thee first foure Bookes of VIRGIL his Æneis translated intoo English heroical [i.e., hexameter] verse by RICHARD STANY-HURST, wyth oother Poetical divises theretoo annexed.

Imprinted at Leiden in Holland by IOHN PATES, Anno

M. D. L.XXXII.

This is one of the oddest and most grotesque books in the English language; and baving been printed in Flanders, the original Edition is of extreme rarity.

The present text is, by the kindness of Lord Ashburnham and S. Christie-Miller, Esq., reprinted from the only two copies known, neither

of which is quite perfect.

GABRIEL HARVEY desired to be epitaphed, The Inventor of the English
Hexameter; and STANYHURST, in imitating him, went further than any
one else in maltreating English words to suit the exigencies of Classical feet.

11. Martin Marprelate. THE EPISTLE, 1588.

Oh read over D. John Bridges, for it is a worthy worke: Or an epitome of the fyrste Booke of that right worshipfull volume, written against the Puritanes, in the defence of the noble cleargie, by as worshipfull a prieste, JOHN BRIDGES, Presbyter, Priest or Elder, doctor of Divillitie, and Deane of Sarum.

The Epitome [p. 26] is not yet published, but it shall be, when the Byshops are at convenient leysure to view the same. In the

meane time, let them be content with this learned Epistle.

Printed oversea, in Europe, within two furlongs of a Bounsing Priest, at the cost and charges of M. MARPRELATE, gentleman.

12. Robert Greene, M.A. MENAPHON, 1589.

MENAPHON. CAMILLAS alarum to slumbering EUPHUES, in his melancholie Cell at Silexedra. VVherein are deciphered the variable effects of Fortune, the wonders of Loue, the triumphes of inconstant Time. Displaying in sundrie conceipted passions (figured in a continuate Historie) the Trophees that Vertue carrieth triumphant, maugre the wrath of Enuie, or the resolution of Fortune.

One of Greene's novels with Tom Nash's Preface, so important in refer-

ence to the earlier Hamlet, before Shakespeare's tragedy.

Greene's "love pamphlets" were the most popular Works of Fiction in England, up to the appearance of Sir P. Sidney's Arcadia in 1590.

13. George Joy,

an early Protestant Reformer.

AN APOLOGY TO TINDALE. 1535.

An Apologye made by GEORGE JOYE to satisfye (if it may be) W. TINDALE: to pourge and defende himself ageinst so many sclaunderouse lyes fayned vpon him in TINDAL'S vncharitable and unsober Pystle so well worthye to be prefixed for the Reader to induce him into the understanding of hys new Testament diligently corrected and printed in the yeare of our Lorde, 1534, in Nouember [Antwerp, 27 Feb., 1535.

This almost lost book is our only authority in respect to the surreptitious editions of the English New Testament, which were printed for the English market with very many errors, by Antwerp printers who knew not English, in the interval between Tindale's first editions in 1526, and his revised Text

(above referred to) in 1534.

14. Richard Barnfield.

of Darlaston, Staffordshire.

POEMS. 1594-1598.

The affectionate Shepherd. Containing the Complaint of DAPHNIS for the Loue of GANYMEDE.

In the following Work, BARNFIELD states that this is "an imitation of Virgill, in the second Eglogue of Alexis."

CYNTHIA. With Certaine Sonnets, and the Legend of CAS-

1595.

The Author thus concludes his Preface: "Thus, hoping you will be are with my rude conceit of Cynthia (if for no other cause, yet, for that it is the First Imitation of the verse of that excellent Poet, Maister Spencer, in his Fayrie Queene), I leave you to the reading of that, which I so much desire may breed your delight."

The Encomion of Lady PECUNIA: or, The Praise of Money. 1598.

Two of the Poems in this Text have been wrongly attributed to Shake-speare. The disproof is given in the Introduction.

I 5. T[homas] C[ooper].

ADMONITION TO THE PEOPLE OF ENGLAND.

An admonition to the people of England · VVherein are ansovered, not only the slaunderous untruethes, reprochfully uttered by MARTIN the Libeller, but also many other Crimes by some of his broode, objected generally against all Bishops, and the chiefe of the Cleargie, purposely to deface and discredit the present state of the Church. [Jan. 1589].

This is the official reply on the part of the Hierarchy, to MARTIN MAR-

PRELATE's Epistle of [Nov.] 1508: see No. 11. on p. 24.

It was published between the appearance of the Epistle and that of the Epitome.

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and printed in 1553. The Second English Book on America.

(3.) The Decades of the New World, etc., by Pietro Martire [PETRUS MARTYR], translated by RICHARD EDEN, and printed in 1555. The Third English Book on America. SHAKESPEARE obtained the character of CALIBAN from this Work.

A List of 837 London Publishers,

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In 1524 TINDALE went from London to Hamburgh; where remaining for about a year, he journeyed on to Cologne; and

remaining for about a year, he journeyed on to Cologne; and there, assisted by WILLIAM ROY, subsequently the author of the satire on WOLSEY, Rede me and be nott wrothe [see p. 19], he began this first edition in 4to, with glosses, of the English New Testament. A virulent enemy of the Reformation, COCHLEUS, at that time an

A virulent enemy of the Reformation, COCHLÆUS, at that time an exile in Cologne, learnt, through giving wine to the printer's men, that P. QUENTAL the printer had in hand a secret edition of three thousand copies of the English New Testament. In great alarm, he informed HERMAN RINCK, a Senator of the city, who moved the Senate to stop the printing; but COCHLÆUS could neither obtain a sight of the Translators, nor a sheet of the impression.

TINDALE and Roy fled with the printed sheets up the Rhine to Worms; and there completing this edition, produced also another in 8vo, without glosses. Both editions were probably in England by

March, 1526.

Of the six thousand copies of which they together were composed, there remain but this fragment of the First commenced edition, in 4to; and of the Second Edition, in 8vo, one complete copy in the Library of the Baptist College at Bristol, and an imperfect one in that of St. Paul's Cathedral, London.

In the *Preface*, the original documents are given intact, in connection with

Evidence connected with the first Two Editions of the English
New Testament, viz., in Quarto and Octavo—

I. WILLIAM TINDALE'S antecedent career.

II. The Printing at Cologne.III. The Printing at Worms.

IV. WILLIAM ROY'S connection with these Editions.

V. The landing and distribution in England.

VI. The persecution in England.

Typographical and Literary Evidence connected with the present Fragment—

It was printed for TINDALE by PETER QUENTAL at

Cologne, before 1526.

II. It is not a portion of the separate Gospel of Matthew printed

previous to that year.

III. It is therefore certainly a fragment of the Quarto.

Is the Quarto a translation of LUTHER'S German Version?
Text. The prologge. Inner Marginal References. Outer
Marginal Glosses.

** For a continuation of this Story see G. Joy's Apology at p. 25.

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